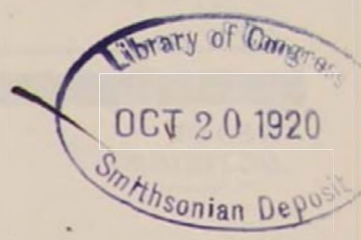


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,073—VOL. XL.

[Registered as]

SATURDAY, OCTOBER 2, 1920.

[a Newspaper.]

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THURSDAY, 7th, at 7.30 p.m.—Social Gathering with music.
FRIDAY, 8th, at 3 p.m.—Conversational Gathering. At 4 p.m., Address by Mrs. M. H. Wallis.

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AT 6.30 P.M. ... MR. GEORGE PRIOR.
Subject: Canon Barnes and "The Fall of Man."
WEDNESDAY, OCT. 6TH, AT 7.30 P.M. ... MRS. M. GORDON.
THURSDAY, OCT. 7TH, AT 7.30 P.M.
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will be paid by the undersigned for information establishing the identity of the authors of

A TYPEWRITTEN ANONYMOUS LETTER,

containing a number of libellous statements regarding him. He will also be greatly obliged if all who have received the letter will communicate with him.

H. J. OSBORN.

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Sept. 22, 1920.

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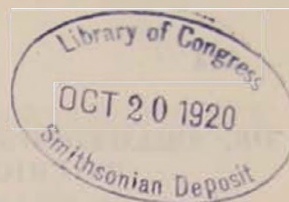
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NOTES BY THE WAY.

"Whatever is divine is simple, primarily, superlatively so, and on that account most self-sufficient." So wrote Proclus, the Platonist, in his writings on Theology. The saying sets forth an idea which has been repeated many times since and which should prove consoling to those who are bewildered by the complexities of much that passes as instruction concerning human life and destiny. So soon as we give the intuitions free play we are able to penetrate easily beyond the complicated meshes woven by the intellect around things that should be clearly discerned without a profusion of words which tend only to darken counsel. Proclus expands slightly on his text of Divine Simplicity by telling us that the divine is "clearly simple because of its unity," since all that is divine is uniform and has a simplicity of its own. It is a great thing to win the realisation of these things, to understand that, while deep thinking may arrive at aspects of truth, clear seeing is more direct and effective. It may come in flashes—usually it does, for very few are sufficiently advanced spiritually to gain the steady and sustained vision, and even for them come periods of dimness and uncertainty—part of the training for which earth experience is designed.

In his recent little book, "Life After Death," containing two lectures on Christianity and Spiritualism (Hodder and Stoughton), Canon J. M. Wilson shows a fair-minded attitude, for he publishes in it the replies to his arguments from Sir A. Conan Doyle and Sir Oliver Lodge. There is, as a rule, little that is new in anti-Spiritualistic criticism. But Canon Wilson offers us the reflection that early theories in any science have almost always been easy and obvious, so that it is improbable that the facts of mental experience in psychic science will be permanently acceptable. Of course, if they are facts—and we know they are—it stands to reason that they must be accepted sooner or later. As to the interpretations of those facts, that, we willingly concede, must change as we go forward. All the interpretations of life are necessarily tentative; but our experience is that every change in them is towards larger and more wonderful forms. But that simply means that our minds change—the basic facts, ideas, and principles remain permanent and changeless. And in this matter of Spiritualism, our experience is that the change is ever towards finer and clearer revelations of the true nature of the Universe. There is a perpetual dross of error to be discarded, but the central truths remain.

With Canon Wilson, as with many other theological critics, it seems to be a case of supernaturalism v. materialism. He is loth to accept any kind of material form, however tenuous, as necessary to personality after death. The kind of *post-mortem* existence which this view would indicate is clearly irrational to any thinker who holds by the principles of nature. As to another argument of Canon Wilson, let us say once more, as we have said so often before, that human survival is one thing and eternal life quite another. Eternal life is clearly something beyond time and space, and neither science nor logic can pronounce upon it. We do not claim to prove eternal life—it is beyond proof. It belongs to things too deep and too divine to come within the purview of psychical research. All we say is that as man survives the shock of death, it is a fair presumption that he was not "made to die" in any sense of the term.

In the course of a letter in the "Daily Telegraph" recently, the Rev. John A. Sharrock, of Holy Trinity Vicarage, Worcester, says some true things about the present position, under the heading "The Church and the People." We quote some sentences:—

All philosophies, economics, and social schemes have been tried and failed. The wrangling and strife only increase. There is no driving power in anything strong enough to make people exercise self-control, justice, or sympathy except in religion.

That is to an increasing extent the conclusion of thinking men in every direction.

Mr. Sharrock deprecates attacks on the Church as being responsible for the present social disorder. "The real reason," he remarks, "was given nearly 2,000 years ago. The love of the world is incompatible with the love of God, and hence of His servants, His word and His society." He advocates a change in the method of religious propaganda:—

The pulpit can no longer remove ignorance and prejudice, or inculcate the truth. The only agency that can do so is the Press. The daily papers reach everyone, and give scope for free debate and thorough investigation. Most of the best papers admit religious discussion to a limited extent, but many others avoid it as unpopular. But if the safety of the present world, to say nothing of the next, is at stake, surely the Press of the country will have to make religion one of the chief planks in its platform.

We think that the Press is becoming aware of the fact.

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L.S.A. MEETINGS.—It will be observed (p. 316) that Mr. A. Vout Peters gives the clairvoyance at the Alliance meeting on Tuesday next in place of Miss Violet Ortnier. This is to accommodate Mr. Peters, who is leaving for Holland and Miss Ortnier will take his place at the meeting for clairvoyance on Tuesday, 12th.

DR. CRAWFORD'S CONTRIBUTION TO PSYCHIC SCIENCE.

By STANLEY DE BRATH.

II.—LATER INVESTIGATIONS.

Dr. Crawford's earlier investigations ended with the curious and anomalous result that, whereas when the medium was seated on the weighing machine platform her weight was (1) reduced, by the formation of a "psychic rod" of some externalised power, or substance carrying power, and (2) increased, by approximately the weight of the object levitated; nevertheless when the table was placed on the platform the force exerted was considerably in excess of the weight of the table, and varied with the height of the platform, being 3 to 4 lbs. at a height of a few inches and as much as 23 lbs. or more when this height was increased.

A second series of experiments was then undertaken, which were published in a book entitled "Experiments in Psychical Science" (1919). The chief questions investigated were as follows:—

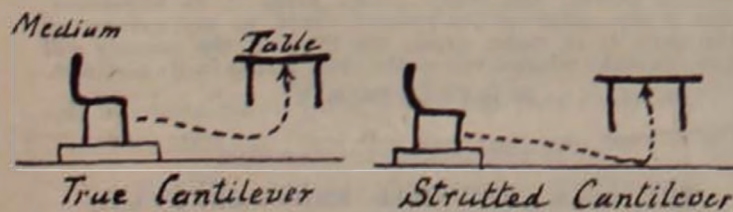
1. If weights are placed on the levitated table, does this tend to overturn the medium, as it must if there is a cantilever?
2. Is the cantilever theory true for all types of levitation phenomena, or is it only a particular case?
3. What type of psychic mechanism is employed when the medium and chair are moved along the floor?
4. How is it that the medium feels no reaction effect on her body?
5. What is the type of psychic mechanism when the table resting on the floor cannot be moved to or from the medium by muscular power?
6. What is the exact shape of the cantilever arm?

The experiments were as follows:—

Experiment 1. Weight of table, 8 lbs. 1 oz. The medium seated in a chair placed on a board on the platform of the weighing machine 7½ inches above the floor. Weight indicated, 135 lbs. 8 oz. On the table being levitated four inches, the indicated weight increased by 10 lbs. 14 oz., being 2 lbs. 13 oz. greater than the weight of the table. When levitated to the height of the medium's knees (say 2 ft. above the floor), the weight indicated was 8 lbs. 12 oz., being 11 oz. greater than the weight of the table. On a 10 lb. weight being placed on the table, reaction rose to 19 lbs. When a second 10 lb. weight was added, reaction was 29 lbs. A third 10 lb. weight caused the medium to sway forward, tending to overturn her and her chair. There is therefore a mechanical "turning moment" such as would be produced by a cantilever.

Experiment 2. The medium's chair was placed on the floor and the levitated table was loaded with weight up to a total of 47 lbs. 14 oz., when the medium's chair tilted forwards.

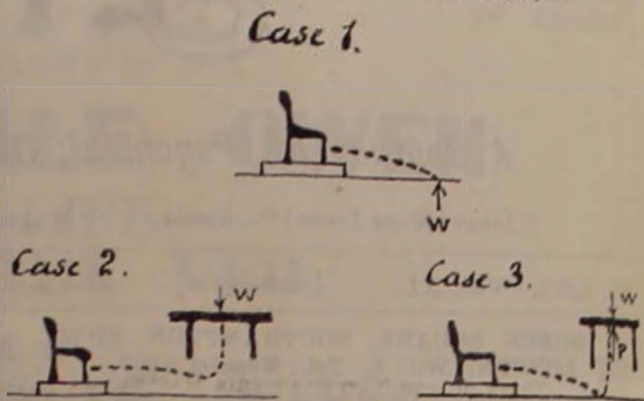
Dr. Crawford then asked the unseen operators to rest the end of the cantilever on the floor under the levitated table. Heavy force applied to the table then produced no overturning reaction on the medium. The two cases may be diagrammatically represented as under:—



"The operators say that at demonstration séances they rest the end of the cantilever upon the floor immediately under the table, so that when a strong man stands over the levitated table and exerts great pressure upon it, the medium is protected from the large reaction forces, the latter in this case being on the floor instead of on her body. The operators also say that they much prefer to work with a true cantilever, for, when they have to rest the end of it upon the floor, the structure is badly strained and much energy is required to maintain its rigidity."

Exhaustive experiments showed that with a "true cantilever" the "turning moment" (i.e., force in lbs. multiplied by the distance in feet) is about 84 foot-pounds, the want of complete accuracy being due to the difficulty of ascer-

taining the exact point of application of the power. The mechanics of three cases are illustrated below:—



In case 1 the cantilever supports part of the medium's weight, and therefore her weight seems to diminish.

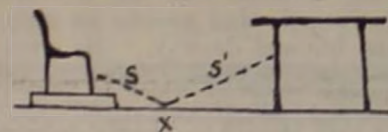
In case 2 the cantilever supports the table, and the reaction is equal to the weight of the table.

In case 3 the upward pressure P balances, or partly balances, the weight W. If W is greater than P the additional weight indicated will be W minus P; if P is greater than W the weighing machine will indicate reduced weight, P minus W.

Different mechanical methods are therefore employed according to the weights, heights and directions of pressure.

Another series of experiments consisted in placing the medium on a wheeled platform, with the result that when the table was levitated, the medium was strongly pulled towards it. When her chair was fixed ordinary human strength was unable to push the table towards her against the rigid rod.

Experiment 16 shows that the mechanical arrangement for resisting such a push is as under: Two rods proceed from the medium's ankles and grip the floor at X (a pressure indicator with a contact to an electric bell was placed here) and showed firm pressure. S and S' show the cantilever modified to produce a rigid strut.

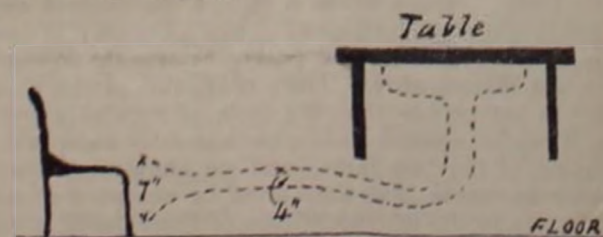


Returning to the experimental method of the bent cantilever resting on the floor under the levitated table, a piece of pasteboard placed under the table seemed as if glued to the floor, thus showing a strong pressure from the bent portion of the cantilever. (N.B.—This pasteboard could only be handled with gloved hands, the bare hand interfering with the reaction.)

When the weighing machine was permitted to move on its wheels, and it, with the medium seated in a chair upon it, was slowly pulled along the floor by the psychic force, the medium's weight was diminished by 48 lbs., due to an upward component of pressure transmitted by the psychic rod.

Finally, a pressure-indicator passed all over the medium and in the space round about her, showed no pressure during levitation of the table.

These experiments were all conducted in constant communication (by raps and alphabet) with the unseen operators, who varied the procedure to meet each case. Nothing is more remarkable than this co-operation. In the attempt to determine the exact shape of the cantilever, Dr. Crawford was obliged to depend almost entirely on the information so given, which was to the effect that the shape is as indicated by the diagram. It may, or may not, rest on the floor.



But the experiments all tended to show that the whole of the weight abstracted from the medium cannot be accounted for by reactions alone; some of it being due to actual material extruded from her body.

In Experiment 19 the operators were requested to take this material and instead of building up a cantilever, to place it loosely on the floor. This they agreed to do, signifying by raps when complete. The weight of the medium and chair on the weighing machine was found to be diminished by 16 lbs., the weight indicated being 120½ lbs. as against the normal 136½ lbs. Asked to place the material on the board under the medium's chair on the

machine, no alteration in the weight of 136½ lbs. was observable. In both these cases nothing was visible and no attempt to test the presence of the emanation by the touch seems to have been made.

The operators were then asked to take as much of the emanation as would suffice for a heavy blow on the floor, and the weight of medium and chair decreased by 42 lbs.

Asked to form a rod such as could strike such a blow, and to rest it on the floor, the weight decreased 39 lbs. Asked to abstract as much matter as they possibly could, the weight was reduced, not uniformly but in fluxes, showing more and more difficulty as the amount increased to a total of 54½ lbs.

Dr. Crawford writes: "The above are a few of the results which are gradually leading me to the conclusion that the psychic rods which produce the phenomena, are, for all their invisibility and impalpability, really packed with matter, but matter which has taken on a form not known to science."

TESTS OF THE NATURE OF THIS MATTER.

Previous experiments had shown that it is a conductor of high-tension electricity, a charged electroscope being immediately discharged on contact. It is not, however, a conductor of low-tension currents, if we can rely on the statement of the operators when requested to place the end of a psychic rod across two insulated pieces of brass connected with an electric cell and galvanometer. No deflection was observed.

The effect of a touch by the medium on the levitated table was then tried. When touched by the medium's bare hand on its upper surface it dropped in two to three seconds. Touched by a glass tube held in her hand, it dropped in five to six seconds; with a piece of twisted paper, no effect; touched by her foot, no effect; with silk-lined kid gloves, dropped in eight seconds. Touched by other persons, no effect; but when medium's hand was placed on the others the table dropped in two to three seconds. No temperature effects of any kind were apparent.

Dr. Crawford concludes:—

1. The cantilever theory is correct as explaining one method of levitation.
2. For levitated bodies of considerable weight a strut method is used.
3. That the phenomena should occur at a long distance from the medium they must be such that direct mechanical reaction be not upon her, and no very large force magnitudes must be involved.
4. An unstressed or feebly stressed psychic link often connects a psychic structure which is "out" in the séance room, to the body of the medium.
5. In order to build up the psychic structures matter seems to be driven out of the medium's body.
6. This matter seems to possess weight, sometimes as much as 50 lbs.
7. It seems to be a form of matter with which science is not acquainted.
8. The medium's bare hand is most effective in conducting this substance from the table to her body.
9. Some substances conduct it more slowly than others. The air does not conduct it at all.
10. It is essential to the phenomena of levitation.

It will be noticed that the very considerable weight of the extended substance brings quite new mechanical considerations into the reaction phenomena, as the "rods" must have each a centre of gravity.

We are promised another work from Dr. Crawford's notes, to be published shortly. At an interview with him at the office of *LIGHT*, Dr. Crawford was good enough to show me a photograph in which the psychic rod was made visible by flashlight. He also told me, and has published in *LIGHT* the fact, that the emanation of which these rods are composed shows a peculiar susceptibility to certain dyes, such as carmine or methylene blue, thus enabling their course and their presence to be traced. Another observer informs me that, after preparing a box in which the medium's feet were locked, and placing a piece of card treated with luminous paint in front of the box, he was at last able to see the psychic matter shape itself into rods or any other shape desired as quickly as thought itself. This prepared the way for a most instructive series of photographic experiments. Instructions to combat the injurious effects of flashlight upon the medium were given by the unseen operators, and after a graduated course of various degrees of light intensity, a most interesting series of photographs were taken which we shall look forward to seeing in the book now in course of preparation.

HERK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Mrs. Ritchie, £2; Mrs. Green, £1; Mrs. Grieve, £1; Mr. H. Holmes, 3/6.

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THE VISIONS AT VERSAILLES.

"AN ADVENTURE" RECEIVES FRESH CONFIRMATIONS.

IN *LIGHT* of October 7th, 1916, we gave an account of the corroboration received by the late Dr. Hyslop of the remarkable story told by the two ladies, Miss Elizabeth Morison and Miss Frances Lamont, of their psychic experiences at Versailles. These were described in a book entitled "An Adventure," published in 1911. The account excited great interest in the reading world at the time, and is still widely remembered.

The two ladies, while walking about the grounds at Versailles, at different times, saw apparitions of persons and things belonging to the period of Marie Antoinette and Louis XVI. Investigation proved that although apparitions, the people and things seen were veridical, that is they were facsimiles of the actual persons and objects that had been in those places in 1789. The two ladies verified them by very patient and difficult inquiries. To quote Dr. Hyslop's account: "The phenomenon took the form of telepathic hallucinations, possibly or probably induced by the dead, who knew the things and events of that earlier century."

In 1916, Dr. Hyslop, in the *Journal of the American S.P.R.*, refers to a Mr. and Mrs. Crooke and Mr. Stephen Crooke, who in 1907-9 lived in a flat in the Rue Maurepas at Versailles, their windows overlooking the park. They also saw some strange appearances. Inside the grounds "the light and trees and walks were so constantly in an unnatural condition, that at last the whole thing got on our nerves," and they left the neighbourhood. When "An Adventure" appeared they were naturally especially interested in it, for it confirmed many experiences of their own. They, for example, had seen phantoms of people, and they recognised the description of the lady (Marie Antoinette) spoken of by the Misses Morison and Lamont, whom they met later, and with whom they compared experiences.

We gave a full account of the matter in *LIGHT* of the date above mentioned taken from the current issue of the *Journal of the American S.P.R.*, and only recur to the matter now because of the appearance in the "Daily Mail" recently of a correspondent's story of how on a visit to Versailles he went to see the little village built for Marie Antoinette. He refers to the book, "An Adventure," and proceeds:—

"Mentioning my visit and this story to a woman friend two days ago, she told me that she also had had a queer adventure at the *laiterie*, and had informed many people of it some years before the book in question was published. She said that she noticed the boarded-up windows and wondered what was inside. She, therefore, went up to one of the windows to look through a crevice in the boarding, when to her great surprise she distinctly felt herself pushed away. There was no visible person there, and it was broad daylight. But she entertained then no doubt, and she entertains now no doubt that this was a supernatural happening, and she had an eerie feeling which the associations of the place may explain in part. What was even more interesting was that when she asked various people in Versailles why the particular window was boarded up, she was told that it had been so covered because many passers-by had seen, or alleged that they had seen, the ghost of Marie Antoinette, and this had made a great many afraid to go near. Versailles is visited by so many travellers and the romance of the place is so great, that it would be important to know whether any other British visitors have observed anything of the kind reported."

In a later issue of the "Daily Mail" (September 27th) another correspondent, Mr. Victor J. Puleston, gives an interesting experience he had last autumn. He writes:—

"After visiting Versailles Palace, I went to the Petit Trianon and the Swiss village. I knew the general direction in which to go and set out across the park. Not knowing the passages of the park I made a detour, and, therefore, arrived as the night was closing in. It began to rain, and in the semi-darkness the picturesque little model village had a curiously eerie appearance. I sat for some time to shelter from the rain which was falling heavily. I lit my pipe and was contemplating my quaint surroundings when suddenly I became aware of the figure of a woman wrapped in a cloak who came from out of the trees and made towards one of the buildings. I was at once struck by the curious manner of her dress which, though the night had come, I could just see was not of the modern fashion. The figure approached the building, and made as if to knock, though I could not hear the sound of knocking. A door was opened as if by someone inside and the woman entered. I thought it might be that the building was inhabited, and when I had finished my pipe I walked to the house with the object of asking my way back to Versailles. When approaching the building a curious feeling, such as I have experienced when crossing the battlefields during the war at night, came over me. I knocked but received no answer, and on making a tour of inspection found the door was fastened and the building was not inhabited."

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PHENOMENA: THE APPEAL TO INTELLIGENCE.

Interviewed by a member of the Press a little time ago, the leader of one of the most thriving and progressive Spiritualist communities in the provinces said that he did not give phenomena on his platform—he aimed at appealing to the intelligence of his audiences.

That is an excellent idea, and it is one towards which Spiritualism as a religious movement—which is not the same as a sect—is tending more and more. This is not in any way to depreciate the value of phenomenal evidences, but merely to put them in their right place as a means to an end and not the end in itself.

We are well aware that this is a rather vexed point. There are those who maintain that the whole foundation of our subject is phenomena. That may well be in a certain sense, for all the manifestations of life in Nature and Man come under the head of phenomena, *i.e.*, facts or experiences in changing and perceptible forms as distinguished from the permanent essence of things; and we cannot know a thing except by its appearance. But it is to be remembered that our experiences are interior as well as exterior, and that in dealing with an interior order of life its manifestations are most truly expressed when they are for us a matter of inward experience, and that is in itself no less a phenomenon than some exterior appearance.

Those who have any understanding of this principle have clearly developed their intelligence to an extent that makes an appeal to it profitable without any resort to those demonstrations which go under the general head of psychic evidences. Such persons may or may not have witnessed these, but their position towards the matter is not vitally affected one way or the other.

We have met and known several earnest workers in Spiritualism, some of whom had never received any phenomenal evidences whatever. They did not appear to need them. They had deep convictions or intuitions regarding the truth of the matter. These were confirmed by what they had read and heard. When later (as happened to some of them) they witnessed the supernatural side for themselves their lives were certainly enriched by a new interest, but it was not, for them, of the essence of the thing. The foundations of their faith were phenomena, true, but they were the phenomena of the interior life, the deepest, truest and most basic of all.

The first evidence man had of the electrical principle was probably the lightning flash. That was the phenomenal manifestation on which all his subsequent discoveries and experiences in electricity were based. But what a vast new world was opened to his gaze when he began to understand something of the truth about electricity, and discovered that the lightning flash was but a single one of its countless manifestations, most of them vastly more important.

It is even so with this subject of ours, where a floating table or some other physical evidence of a world of life beyond the range of our senses falls at last into its place as a relatively trivial evidence of an infinitude of life and intelligence beyond the little compass of the senses, and expressed in vastly greater forms all around us if we had but the wit to see it. The floating table is a "phenomenon," true, but so is the floating of the sun or planet in space—and an immeasurably greater one.

Spiritualism rests on its phenomena. Yes, a certain small Spiritualism and in a small sense. But the greater Spiritualism rests on the reality of Love and Life and Law, a Universe intelligently ordered throughout, so that it may be interpreted by Reason, and so infinite in its resources that every form of use and service is provided for the needs of every individual soul—phenomenal manifestations for those whose

vision is too dull to reach the truth in any other way, and the inspirations and guidance of unseen ministers for those more spiritually advanced.

As time goes on we shall see Spiritualism advance as a mighty wave of power and influence, lifting the world to heights undreamed of, propagating its power as by a divine contagion, spirit responding to spirit. The advanced mind will convince by its mere presence, and phenomena, as such, and not as a means and channel for communication with humanity beyond the veil, will become a matter for Science to explore and understand as part of its work in dealing with the outer manifestations of life and mind.

LONDON SPIRITUALIST ALLIANCE.

MEMBERS' SOCIAL EVENING.

On Thursday next, the 7th inst., at 7.30 p.m., the first social meeting for the Autumn Session will be held, and it is hoped that as many of the members of the Society as possible will attend. The Council will also be very pleased to meet any friends whom members may wish to bring with them. Mr. Howard Mundy, the newly appointed Secretary, will be introduced to the assembly, and will give a short address in which several matters of interest will be made known regarding the changes which have recently been made in the administration of the Society and its future activities. In the course of the evening there will be a musical programme, which is to include the rendering for the first time of a new song entitled "The Return," the words of which are by the well-known song-writer, Boyle Lawrence, and the music by the popular composer Herman Darewski. Miss Rosina Buckman, the well-known vocalist, has kindly consented to give the members of the Alliance the first rendering of this song.

Clairvoyant descriptions will be given at 3 p.m. on Tuesday next, the 5th inst., by Mr. Vout Peters. Admission to this meeting will be confined to members only.

On Friday, the 8th inst., a conversational gathering will take place at 3 p.m., and at 4 p.m. an inspirational address will be given through the mediumship of Mrs. M. H. Wallis. Visitors can attend this meeting on payment of one shilling.

A NOTE ON THE LAMBETH CONFERENCE.

In the report of the Committee of Bishops appointed to deal, *inter alia*, with Spiritualism, there is one sentence which I think calls for comment and protest. The sentence is quoted in full, and the statement to which exception is taken comes at the end; the italics are mine:—

"Moreover, many practices by which such communication is sought lead to a loss of true communion through the love of God in Christ Jesus, because in them the subconscious self is released from the control of our wills, and no moral struggle for purity is made."

I venture to say that this last statement is one which should never have been made; it is a thing which no body of men, Bishops or otherwise, should say about any other section of the community. In the first place upon what grounds do the Bishops base their assertion; in the second, can any conceivable grounds afford proof for this comprehensive negative—that no moral struggle for purity is made?

The reverend gentlemen talk about the subconscious self in a somewhat rved and mysterious fashion, but even a rodding acquaintance with its main characteristics should surely have shown them how impossible it is for one person truly to judge another. How much more then is it demonstrably unwise to condemn a whole class roundly by so sweeping an assertion.

I am not arguing as to the relative struggles of Spiritualists as against those of any other body of individuals, nor am I making any statement as to whether there is any relation between the search for phenomena and moral excellence; but I do say that intemperate remarks, incapable of proof and at their face value unjustifiable, ill become the considered counsels of an august assembly of divines.

H. ERNEST HUNT.

It is loveliness I seek, not lovely things.—FIONA MACLEOD.

MR. DAVID WILSON'S PSYCHIC TELEGRAPH.—H. W. writes calling our attention to an article on this subject in "Popular Science Siftings," which we had already seen. We have only to repeat that so far as our knowledge goes Mr. Wilson long since abandoned his experiments for reasons of his own, and is now engaged in work of quite another kind. But we believe that experiments are being carried out by others with a view to devising some mechanical instrument capable of recording psychic messages.

FROM THE LIGHTHOUSE WINDOW.

Mr. Howard Mundy, the new secretary of the London Spiritualist Alliance, was for nine years the President of the Bournemouth Spiritualist Church, serving the Society also as chairman, lecturer and clairvoyant, and gaining a high reputation for his discretion and painstaking efficiency.

The "Weekly Dispatch" (September 26th) announces that it will publish shortly a new series of spirit messages received by the Rev. G. Vale Owen. On Sunday next (October 3rd) the journal will give "a sketch of the remarkable personality of Mr. Vale Owen, and give some details of his methods of work and of his views on the messages." This contribution will be read with great interest.

Mr. Stanley De Brath continues in this issue his able survey of the important investigations conducted by Dr. W. J. Crawford. He illustrates with diagrams many of the experiments that were conducted.

Dr. Ellis T. Powell has published, in the "Financial News," a series of interesting and picturesque articles descriptive of his recent tour in Canada.

Mr. Horace Leaf left London last week for an extended tour through England, Ireland and Scotland, and does not anticipate returning home before December 7th.

The Church Congress expects to meet on October 19th at Southend, under the presidency of the Bishop of Chelmsford. The main subject of the Congress is defined as "The Living Christ and Problems of To-day."

It seems impossible to keep Spiritualism out of the discussions at these gatherings of Churchmen. The subject is among those announced to be dealt with at the Congress, and Sir William Barrett will speak on the teachings and warnings of Spiritualism. We may also expect to find the Rev. A. V. Magee adopting his customary rôle.

Dr. Woolley will read a paper on "Motor Automatism" on Wednesday, October 6th, before the members of the Psychical Research Society of the Working Men's College, St. Pancras. Mr. Heber J. Rider, the Hon. Secretary, extends a hearty invitation to all interested (gentlemen only). The meeting is at eight o'clock.

The Thomas Brothers, whose physical mediumship was the subject of so much discussion some time ago, are visiting the British College during October, and will demonstrate their powers. All the available opportunities with them for this occasion are booked up, but a return visit may be expected.

The Crewe Circle will also visit the College during October, and on Wednesday, October 20th, Mr. Hope will give a lantern lecture showing many recent results obtained by the mediumship of the circle.

Mr. A. Vout Peters leaves for Holland shortly on a lecture and demonstration tour under the auspices of the Society Harmonia. He opens in Amsterdam on October 11th, and will visit The Hague, Utrecht, Haarlem, and Groningen, returning to London at the end of November.

Mr. Horatio Bottomley, in the "Sunday Pictorial" of the 19th ult., speaks, or rather writes, like a prophet. He dreams of a newer Church, without a creed, a true Church of England of which without baptism or any other rite every citizen will be a member from birth. It will be the Temple of a Universal Faith. It will come as a result of the Christian Churches remembering their Christ, remembering that in His day he was branded as a friend of publicans and sinners. And he concludes his article with the impressive words, "Let us Pray."

As we read Mr. Bottomley's deliverance we recalled some passages from Shakespeare in "A Midsummer Night's Dream." We thought of Quince's remark: "Bless thee, Bottom; bless thee! thou art translated." And of Bottom's own comment on his experience with the fairies, "I have had a most rare vision. I have had a dream. . . . Mr. Bottomley's dream of a Church Universal, however, is more than a dream. It is a vision of reality.

Many good folk who declare that they will have nothing to do with Spiritualism, forget that displays of psychic power occur quite irrespective of the belief in such things. John Wesley was not a Spiritualist, nor were the Fox girls in the beginning.

A contribution in the "Daily Mail" (September 23rd) entitled "The Secret Voice" affords an instance in point. It is a convincing story of the clairaudient powers of a man who has never heard of clairaudience, who is described as "successful, shrewd, hard-headed, essentially material."

The sensitive in question says, "You say that I am lucky. Well, I suppose I am. But it is not entirely luck. There is something more in it—something beyond luck, or intuition, or judgment, or perseverance and hard work. You will laugh when I tell you the real truth. But it is just this: I follow the voice. . . . I dare say it seems to you absurd. People who hear voices are either Spiritualists or shut up in asylums, or else they are the victims of delusions. I do not hear voices, but I do hear a voice. I'm not a crank. I'm not eccentric and I am not a Spiritualist."

He continues, "All I can tell you is that everything good and lucky, as you call it, that has come to me in my life has been the result of obeying the voice. The voice is as real as your voice speaking to me now. I hear it as distinctly. It is not the still small voice of conscience. I never know when it is coming, nor do I listen for it. Sometimes I hear it constantly, and then for days or weeks or even months I hear nothing. Often it advises me against my own judgment. But when I disregard it I am always wrong, and now I follow it blindly. It never speaks to me except when I am alone. I have no theory about it and no knowledge. All I can tell you is that it invariably tells me right, and that while I can never be sure when I shall hear it, it has come to me at most of the great crises of my life."

Mr. A. E. Manning Foster, in an article in the "Evening News" (September 23rd) entitled "Why I Believe in a Future Life," records his experiences of becoming convinced of survival after death through taking anaesthetics.

Mr. Foster writes, "I feel that I am being wafted away into space. But I am still attached to the body, of whose existence I am conscious, by a thin cord which becomes attenuated as I recede. At any moment I feel that this cord may be shattered. The persistence of this impression, or dream, if you will, struck me, but it was only recently I learnt that Spiritualists have long held the theory of encircling cords which are snapped as the spirit emerges from the earthly body."

Mr. Foster concludes, "My experiences have furnished me with what I believe to be a substantial basis for believing in persisting personality, or a conscious ego surviving the act of death."

Reviewing a book by Mr. Hereward Carrington, "The Times Literary Supplement" comments, "The interest, largely unintelligent and half superstitious, now prevalent in 'psychic' matters, is apparently on the increase still, and the pity of it is that the growing appetite of a growing public seems satisfied with quantity rather than with quality."

The reviewer, to whom evidently the subject is distasteful, goes on, "This arises partly, of course, from the fact that many, having seen their comfortable, old-fashioned orthodoxies shattered by the war, are eager and alert to remake their earth and heaven nearer to the heart's desire. The automatic writing of a 'psychic' housemaid threatens the revelations of the old world-scriptures, and the word of authority, for an enormous and uncritical class, has become 'spirit communication.' The attitude of this particular reviewer is contemptuous—we had almost said contemptible. And he shows a curious disregard of the essential facts—the outcome not merely of 'defective sympathy,' but clearly also of defective knowledge. As the Roman orator remarked, 'O the Times, O the manners!'"

Dr. J. Stenson Hooker writes to the "Daily Mail" (September 27th) in reference to a communication in that journal from a man who stated that in his sleep he heard the voice of his sister in South Africa at a time when she was undergoing an operation of which he had no knowledge. Dr. Hooker points out that this case is easily explained by telepathy.

"He and his sister," the Doctor suggests, "would naturally (from what he writes) be psychically attuned to each other, and thus a psychical 'wireless' sent by her would be 'caught' by him, or rather, by his receptive subconscious mind. . . . Distance is nothing in such cases." Interviewed by an "Evening News" representative, Dr. Stenson Hooker gave instances of similar cases. "A woman friend of mine," he said, "heard her daughter call for her in great trouble from a place 200 to 300 miles away. Afterwards it was found that at the moment the mother heard the cry the daughter actually wanted her mother. She was ill, alone, and in distress."

SPIRITUALISM IN ICELAND.

THE VISIT OF MR. A. V. PETERS.

We have received the following letter from Professor Haraldur Nielsson (Reykjavik, Iceland):—

Following up an invitation from the Icelandic Society for Psychical Research, Mr. A. Vout Peters came here about the middle of August, and has now stayed here for three weeks, and has had a very busy time, for many of the members of the society are very anxious to have private sances with him, but the time has by no means been long enough to meet the demand.

We have had ten public meetings in the hall where the society generally holds its gatherings. This hall holds about three hundred, and all the time people have been so eager to come to the meetings that no seat has been left vacant.

The first meetings were restricted to the members of the society, but at the later meetings members have been allowed to bring friends with them. The committee of the society did not think it wise to invite the public at large.

Now, you must bear in mind, first, that although our society calls itself a Society for Psychical Research, the real founders are convinced Spiritualists, but did not consider it right to exclude from the society those who are interested in investigation of psychical phenomena, even if they were not convinced Spiritualists, and, therefore, preferred a society of this kind instead of a real spiritualistic one. Secondly, the ground here is very well prepared, because some of us—mostly academically educated men—have for the last fifteen years been investigating, and for six years experimented with a wonderfully gifted physical medium, Mr. Indridi Indridason.

We have never before had a medium from abroad, and really never had anything to do with a professional medium, so this is quite a new experience for us, and clairvoyant descriptions are unknown to people in Reykjavik. We were, therefore, rather doubtful as to how this experiment would succeed. Of course, it is always more difficult for the medium to have to depend on an interpreter, but Mr. Peters has got so accustomed to this in other countries that it really did not cause any difficulty at all here. He has worked very hard because, as a rule, he has given two sances a day, a private one in the morning, and a public one—or one to a smaller group—in the evening, but on the Sundays the admission has been free. One night Mr. Peters gave clairvoyant descriptions to the Theosophical Society in their hall. I may here mention that the Theosophical Society and our society have always been on friendly terms, and we intend to continue on this basis.

The demand has been so great that at the private sittings we have often had to put together four or five very different people, much to Mr. Peters' displeasure, as this really spoils the conditions, both according to Mr. Peters' opinion and our experience.

I, myself, always get the best results with a young medium we are developing here when I have only one sitter besides myself at the sances, and, curiously enough, if the sitter is quite a stranger to the medium, and not brought into the sance room until the medium is already in a state of deep trance.

I think, therefore, that the private sances have not proved as successful as the best of the public meetings, even if some of them have been very successful indeed. Although I have never been much interested in clairvoyant descriptions when in England, I have now found them more interesting, as I know that Mr. Peters is a perfect stranger to the people of Reykjavik (except myself and two other friends), and I have personally recognised several of his descriptions of people that have passed away, but have previously lived in this town, where I also have spent the best part of my life.

We have had a stenographer at all the public meetings, who has taken down in English all that Mr. Peters has said, and, therefore, we have been able to let people read the descriptions afterwards, for, as you will know, many people only recognise the descriptions later on.

If I am to express my impression of the meetings as a whole I would say this: Some, who have had descriptions given of their deceased relatives, are very enthusiastic, and very grateful to Mr. Peters, especially mourners. Some are very struck by his best descriptions, as they realise that he is a perfect stranger here. The third class is rather sceptical about most of his descriptions, and somewhat disappointed. Further, there are, of course, some who do not hesitate to declare all this as thought reading or some clever conjurer tricks, and pity us that we are so easily deluded.

Of course, we cannot expect to get striking and complete proofs of identity at the public meetings, and, on the other hand, the time has been far too short for people to try Mr. Peters' mediumship thoroughly at the private sances, but nevertheless I think his visit has in some degree increased the interest in Spiritualism here, for during his stay people have been discussing these matters all over the town. As Sir Conan Doyle says, it is the "local discussion, ventilation and arguments in the Press" that do the good.

All of us who have had the opportunity of making Mr. Peters' personal acquaintance like very much his straightforwardness, sincerity, and cheerfulness. He has no doubt made many friends here, and we hope he will look back with

pleasure to the time he spent in Iceland, where he once more brought his message of joy to a new country.

We invited the Press to one of the public meetings, and most of the newspapers have published articles about Mr. Peters—some of them friendly, others neutral and only one unfriendly.

Of course, his visit has also caused a renewed opposition from our antagonists, both our orthodox friends as well as the rationalists. I have heard that one of our clergymen is very vexed about his visit. I have also heard that a religious paper is preparing an attack on Spiritualism and Theosophy, to appear when Mr. Peters has left, and most likely one of our rationalistic opponents is doing the same, because you must remember that we have also got our McCabes and Clodds, just as Denmark has its Faustina and Dr. Lehmann.

We do not know whether we shall get many mediums from abroad in the future, but it is certainly not a mere coincidence that the first one comes from England, for to tell the truth the pioneers for Psychical Research and Spiritualism in Iceland have got our interest through English influence and the reading of English books, and we shall never cease to be grateful to men like W. T. Stead, F. W. H. Myers, Sir Oliver Lodge, Sir W. Barrett, the Rev. C. L. Tweedale, the Rev. G. Vale Owen, Mr. McKenzie, and your admirable missionary Sir A. Conan Doyle, and many others—not to forget the Editor of LIGHT.

May I, Mr. Editor, take the opportunity of asking you to convey my heartiest greetings to my Spiritualist friends in England, whose kindness to me last summer I will never forget.

Reykjavik, Sept. 9th, 1920.

HARALDUR NIELSSON.

SUGGESTIONS FOR HOME CIRCLES.

BY THOMAS BLYTON.

With the close of the holiday season and resumption of working hours, regular sances in home circles may be advantageously established, a few suggestions for the guidance of novices possibly being of service at this juncture. A circle comprising, say, five or seven sitters of both sexes should arrange to meet at an agreed time two or three times weekly, one of their number undertaking to act as conductor, and another, if possible, as recorder. It would be well for the conductor to be someone whose knowledge of Spiritualism qualifies him or her for the direction and orderly conduct of the proceedings. So soon as communication is opened up by table movements and the usual code of signalling instituted (one for "No," two for "Uncertain," three for "Yes," four for "Sing" or "Music," five for "Alphabet," six for "Repeat," seven for "Close Proceedings") efforts should be made to induce the selection of a reliable spirit to serve as Guide of the circle for co-operation in the working. Then it may be ascertained from the spirit Guide which member of the circle is intended to be used as the principal medium, and the phase of manifestations to be anticipated. Adopt such methods for the cultivation of the medium as may be directed and appear reasonable, every possible means being assured for the harmonious conditions of the circle, avoiding discussion or observations likely to cause dissension. At the close of each sance a digest of the proceedings might be drawn up by the recorder and, if thought desirable, signed by the sitters as witnesses thereto. A summary of results could be at intervals abstracted in form of a report for submission to the local Spiritualist Society, or to the Council of the International Home Circle Federation, with a view to being laid before the general body of members for their consideration and discussion at meetings specially arranged for that purpose. These home circles are of course primarily intended for the cultivation and encouragement of mediumship in domestic homes and private families, without the assistance of established or public mediums, and for ultimate service in advanced circles.

Properly organised research circles for special study and observation with established mediums for various phases of spirit manifestations, under experienced and careful supervision, by societies or individual workers, are here suggested as a desirable adjunct to platform work. This feature has been acted upon to some considerable extent in the past, and is at the present time increasingly felt to be a pressing necessity to ensure a more perfect recognition and understanding of the laws operating in many of the phenomena of modern Spiritualism and their kinship with similar occurrences in past times.

"PRAYERS FOR THE DEAD."—Several correspondents write us with information as to this leaflet, and we are told that it may be obtained from K. Phillips, Northill, Biggleswade.

SPIRITUALISM AND SOCIAL REFORM.—A. M., a Scottish reader, remarks that he finds it difficult to see how "equality of opportunity" can be obtained when Nature herself does not give it. He comments on the danger of introducing social questions too explicitly into Spiritualism, an opinion with which, after painful experience, we are inclined to agree. They are implicit in our large principles. These things, as our correspondent points out, are problems for Spiritualists to solve individually and along their own particular lines of thought.

ANOTHER TEST FROM "THE TIMES."

By H. A. DALLAS.

On the 13th of last month (September), I had an interview with Mrs. Leonard, when a test was given which may interest readers of *LIGHT*. A friend was described to me who said that he had learned how to give this sort of test from "the parson's father," doubtless the father of the Rev. C. Drayton Thomas was meant.

I was told that in the "Times" of the following day (September 14th) I should find the following names. I make my own comments between brackets.

"Front page, second column from left, about two inches down, there will be your mother's name—one of her names." (Correct: her first name appears just about two inches down). "But very close to it is another name connected with her which will help to identify" (correct: My father's first name occurs on the second line below); "also the name of a place just underneath your mother's name, a place which your father was connected with in a very important way on earth" (slightly misplaced, the name of the county in which his parents' home was situated for many years, and in which he grew up, is printed on the same line as my mother's name, not below as stated). "On the first column not quite half-way down there is your father's name" (slightly misplaced: his name occurs more than half-way down); "and the name of a rear relative of his is given almost side by side" (the name of a son follows his name immediately, side by side). "Higher up in the first column near the top there are your initials close together—the first letters of names forming your initials" (I cannot find my initials in this way, either in the first or second column; this must be reckoned as a failure). "As I looked down the first column about two-thirds of the way down there was the first syllable of Marguerite given" (correct: but about half-way down; only two names beginning with M appear in this column, and one of these is Marshall); "in conjunction with a place that she and I were very interested in" (two names, Brockhurst and Church Stretton, occur in this connection, neither of them have associations of interest with both persons mentioned, but Brockhurst has such associations connected both with the communicator and "Marguerite").

Attempts were then made to utter Mr. De Brath's name, and after two attempts "Brath" was clearly given, and I was told that "one of his names is given at the bottom of the first column." (This is quite correct, his first name occurs at about an inch from the bottom. I should mention that although the communicator, before he passed on, was not acquainted with Mr. De Brath, there are reasons known to me why he is likely to be so now.)

"As I held the paper I got a feeling that on the third page and the last column extreme right, about one-third down, is a line which might be construed into having a direct bearing on life after death, not so meant probably, specially appropriate as an answer to silly questions that have been asked recently on the subject." (I can find no trace at all of this on either the first or third page.)

One other fact of interest I may mention in connection with this interview. Another friend of mine communicated, and mentioned that I should soon meet someone connected with him on earth. I was expecting to meet a friend from the States on the same day; when she met me she introduced to me a lady I was not acquainted with, who accompanied her. In the course of conversation it transpired that she was also a friend of the above-mentioned communicator, and that he was her godfather. This quick fulfilment of the statement made during Mrs. Leonard's trance needs no comment; its evidential value is obvious. I did not at all anticipate meeting the lady in question, of whose existence I had no knowledge.

A WARNING.

Mr. J. S. Jensen, president of the Copenhagen Psychical Society, who is at present staying in London, writes that a person calling himself J. F. Edelberg, of Copenhagen, but whose real name is F. Faustinus, has, under friendly pretences and giving a false name and address, obtained introductions to various London mediums. He is known to Mr. Jensen as a former conjurer who is now giving anti-spiritualistic performances in Copenhagen and elsewhere. It is his method, by posing as an earnest inquirer, to get into spiritualistic circles, and subsequently to give public performances purporting to expose their mediums. Mr. Jensen warns Spiritualists everywhere against this man, and asks other Spiritualist papers to copy this warning. He would be glad if any mediums and others whom Faustinus has visited would communicate with him at 51, Hunter-street, W.C.1, as he is going to report on the matter when he returns to Copenhagen.

It is to the working of the Christ Spirit in the world, to the growth of Friendship and Charity and Brotherhood, that we may look for deliverance in these days of bewilderment and doubt.—HORATIO BOTTOMLEY.

SPIRITUALISM AND THEOSOPHY.

By MRS. P. CH. DE CRESPIGNY.

Cordially, I would like to endorse the recommendation of Mr. G. R. Dennis in *LIGHT* (p. 298) to Spiritualists with regard to the study of Theosophy. In the philosophy of evolution interpreted through Theosophy is to be found a rational explanation of many problems which, to Spiritualists who have not studied it, still remain unsolved. The theories started through the means of clairvoyance, and developed through reasoning and intelligent thought, and having to do with the composition and working of the inner bodies, is one line along which considerable enlightenment could be gleaned, especially the elucidation of some forms of physical phenomena. An understanding of the ethers—theosophical research claims four varieties with their respective properties—is possible when illuminated by the results of clairvoyance and the conclusions thereby arrived at. Up to the present time, physical science has only postulated one variety. The prediction in the last Vale Owen script, of an etheric world as the next step in the evolution of this globe, has been a commonplace to the theosophical student for a very long time. In the last issue of that script, under the heading of "Those in charge," we find perfect accordance with the *Hierarchy*—down to the humblest "elemental"—which for many decades has been a part of theosophical teaching; and in "the race that have never reached material manifestation" we have the Devas and nature-spirits of theosophy. I should suggest "The Growth of the Soul," "The Collected Fruits of Theosophy," by A. P. Sinnett, and "The Rosicrucian-Cosmo-Conception," by Heindel, as good books to read on the subject, the difference between the Rosicrucian philosophy and the Theosophical being in terms rather than essentials. Anyone wishing to probe deeper into the meaning and eventualities of creation will find in these books much that is illuminating in the highest degree, and many sidelights on some of the Spiritualistic experiences that appear so baffling to the searcher after truth. There are to be found, also, clues to the inner, practical results of concentration, safe means of psychic development, and an explanation of many of the subtle difficulties to be met with in the séance room. Its teachings need in no way clash with a belief in Christianity; there is, in fact, a Christian Lodge within the society instituted to uphold the compatibility of a belief in both. Theosophy is a philosophy and not a religion; an interpretation of the scheme of evolution, a revelation of Nature's secrets, rather than a creed built up on faith and dogma.

To allow judgment of any truth to be biased by the personal attributes of its advocates is surely so feeble a form of argument as to require no refutation! The Archbishop of Canterbury might break all the commandments in the decalogue without affecting the truth of Christianity; let a similar indulgence be accorded to the truth that lies within Theosophical teaching. Theosophists may fall short of their standards as easily as the preachers of any other set of ethics. Neither—and this cannot be too much insisted upon—is it necessary to swallow wholesale all the statements and hypotheses that may be found in its literature. The same caution and exercise of elimination that causes us to question orthodoxy should surely guard against error in a too easy credulity. Clairvoyants presumably can make mistakes as often as other mortals, more especially when excursions into fourth-dimensional regions have to be translated through three-dimensional brains. But for rational explanations of difficult problems, broadening of outlook on the scheme of creation, and more especially a better understanding of Spiritualistic or psychic phenomena, a study of the results of theosophical research will repay any earnest seeker after truth.

TELEPATHY IN PRAYER.

The Rector of Keighley, the Rev. E. T. G. Hunter, in a recent sermon, said there was no reason in itself why there should not be intercourse with those on the other side, and to sweep the whole subject of Spiritualism away as rubbish was both unscientific and wrong in principle. Realising the powers of the subconscious mind and telepathy, he believed his hearers would find that most of the communications received could be explained in a normal and scientific manner; but he admitted that this was not the case with all. Mr. Hunter went on to give expression to a fine thought regarding the force of telepathy in prayer:—

What was telepathy? Only thought transference. What was prayer? Only thought transference in the presence of God and in the service of God. By means of intercessory prayer, for example, the person prayed for was linked up with God. "Each intercessor for the person creates in the spiritual realm a connecting link with God, or, if you like, stretches from that person to God a delicate thread of love. Down this thread, down this connecting link, comes a small portion of God's grace and influence to direct and strengthen this person's heart and mind and will." Each new intercessor was an additional thread binding those for whom they prayed with God.

He believed that one of the great needs of the day was more and more prayer.

PSYCHIC PAINTINGS.

THE HETERODOX IN ART.

The exhibition of psychic paintings held during the last fortnight at the British College of Psychic Science was worthy of attention, not only by psychic students, but by all who consider themselves competent judges of art. Indeed, judging from conversations with various artists, it would seem that they do indeed fully appreciate the significance in art of this class of work. The fact stands, that here, as in other walks of life, heterodoxy is leading orthodoxy. Artists themselves are beginning to name such pictures "studies in the abstract," but this is far from expressing what they mean to the artist or to the psychic student. Here is a group of people, represented by far more names than is usually supposed, who, as a rule, without any previous training, produce form and colour effects which absolutely compel attention.

Take the work of Constanti Cornwall, one of the exhibitors. Her subjects are deeply mystical and involved—often giving a suggestion of Blake—and display a marvellous and harmonious blending of colours. The colours are those of dream, of vision, of such imagery as Fiona Macleod has given us, or as Vale Owen has pictured as pertaining to higher or inner spheres. Translucency is, perhaps, the word which best describes this. Here we have the use of beauty, stabbing our spirits awake to the wonders of life.

Turning to the fine exhibits by "Atlantis" (Mrs. Diver), we are confronted with another aspect of compelling beauty—this time in clear, well-defined outline, and in the human face. Aspiration, poise, purity, are all represented in these heads, of which "Astarte," so well known, was the forerunner.

Another phase is represented by Mrs. Lowry, of Belfast, who has found an interpreter in Mr. Frank T. Blake, of Bournemouth. It is significant, but usual, that the artist can seldom explain his own work. These pictures came as an answer to a demand from Mrs. Lowry, that the intelligences purporting to communicate should enable her to do something she could not accomplish by herself. With no knowledge of drawing and only following vague impressions as to materials, she has produced a series in chalks, in water-colours, and one in oil. In these Mr. Blake sees many "practice" drawings, and many hinting at auras of various kinds. One he designates as "the aural emanation of a man whose whole nature is perfectly poised and harmonised, all the colours are perfectly blended." The exhibit of Miss Charlotte Mark is small but significant. She has seen the vision and then painted, and grieves because through her ignorance of art, neither form nor colour approach to the beauty unfolded to her. But they speak to those who have ears. I note one, which indicates the closing shutters of the purely intellectual mind which hinders the vision the intuition would fain reveal.

Of another order altogether is the work of Mr. H. L. Fletcher, of Bradford ("H. J. E. Fisher"). Some time ago Sir A. Conan Doyle called my attention to the beautiful vases painted by Mr. Fletcher under the presumed influence of a great ceramic vase and portrait painter of the past. The design and colouring are indeed fine. A portrait is shown, produced under this influence which taught and trained him many days, before his body and soul were attuned to use. It represents a young girl in white, surrounded by the most remarkable snake symbolism; the drawing and depth of colour of this is excellent but the subject is unattractive to many. It is called "Renunciation," and signifies the throwing off of the things that would debase and ruin.

The significance of this group of pictures and many more continually being brought to my notice is a problem for research in itself, as interesting and as full of significance as psychic photography, voice mediumship, or trance speaking. Perhaps it will yet find an exponent who himself must be a seer.

BARBARA MCKENZIE.

THE LEAF-COHEN DEBATE AT GLASGOW.—The debate on Spiritualism between Mr. Horace Leaf and Mr. Chapman Cohen in Glasgow, on the 26th of February last, has now been published as a pamphlet under the title "Does Man Survive Death?" (Pioneer Press, 7d.). It is often urged that such debates are futile, since they nearly always leave the question in the same position as it was at first. This may be often the case, but at least such public controversies stir up thought and awaken inquiry, and have also the merit of enabling each side to know something of the mind and outlook of its opponent. We found the report of the arguments in this particular case interesting and thought-provoking, and that applies to both Mr. Leaf and Mr. Cohen. Mr. Cohen undoubtedly had an even more difficult task than his opponent, since he was arguing against an increasing body of conviction and sentiment. Each speaker showed readiness in meeting the points made by the other, but we think Mr. Leaf was singularly effective when replying to the argument drawn from pathological psychology and "the tricks and subterfuges of the mind"—he cited Professor Lombroso as an example of a man who was acknowledged to be one of the world's most famous mental experts.

THE REVELATIONS OF ANDREW JACKSON DAVIS.

Mr. Albert J. Edmunds, M.A., of the Historical Society of Pennsylvania, writes:—

Professor Bush told us, seventy years ago, that Andrew Jackson Davis quoted Hebrew correctly in his "Nature's Divine Revelations" (New York, 1847). But I always doubted his Sanskrit, and used to puzzle over *Sottavarata* (pp. 398, 399) because it was not in the Sanskrit or Pali dictionaries. In recent years, however, it dawned on me that the form was Pali or Prakrit, in unconventional spelling. So I consulted my learned friend, Captain E. Austin Welden, United States Army, and he confirmed my suspicion. Captain Welden is a Sanskrit scholar of the University of Pennsylvania, and he tells me that Davis is right. Modern international usage would spell the word *Sattavarata*, each letter *a* being sounded like the *u* in but. (No accents required.) Some, however, pronounce the first *a* like the *o* in cot, so that *Sottavarata* was a perfectly proper spelling in 1847. The Sanskrit form is *Satya-vrata*. The mythical being in question was the particular Manu or demiurge who was superintending our earth at the time of the Deluge.

There are other Hindu allusions in Davis which I hope to mention later, as well as some interesting Gospel criticism, especially regarding Mark. The problem of the lost ending of Mark and the present spurious Appendix was almost unknown in 1847, but on p. 527 Davis correctly anticipates it.

Granville Penn, the grandson of William Penn, was the first who had the courage to print Mark as it ends in the Vatican manuscript, and he was promptly called infidel, though a good English Churchman. His translation of the New Testament (London, 1836) is probably unknown in the United States outside of Pennsylvania, where we piously preserve it in libraries, but, of course, never read it. It is a wild improbability that Davis, of New York State, ever saw or heard of it.

Much criticism will have to be done upon Davis. In spite of his crudities, it will be found that his trance communications, involving foreign names, were more reliable than those of the learned Swedenborg.

THE NEED FOR STUDY GROUPS.

Mr. Robert A. Owen (Hon. Secretary, S.N.U. Organisation Committee), 119, Chatsworth-avenue, Aintree, Liverpool, writes:—

I read with deep interest the letter on page 292 from our friend Sir A. Conan Doyle, particularly the final sentence which calls for special emphasis—"We want more philosophy and fewer phenomena now, though the good medium is still the necessary starting point." Apart from the question of "fewer phenomena"—and, methinks, most Spiritualists will agree, that whether more or less, there must be a distinct improvement in the quality—it is indeed essential that every facility be found to permit of our philosophy being presented and studied in an intelligent way. Public addresses and lectures, and the perusal of our literature are undoubtedly useful, but there is a need for something of a deeper nature if we are to retain progressive minds. Discussion classes, etc., have largely failed because they have lacked continuity in study, and have not provided stimuli for consecutive and concentrated thought.

The S.N.U., through its Organisation Committee, after serious consideration of the question, has worked out a method of study which has been successfully carried out in many Study Groups throughout the country. There is an urgent need for the formation of Study Groups in connection with every association of Spiritualists. Our Study Group scheme was favourably commented upon by Mr. de Brath at the Reading Conference, and I shall be pleased to forward copies upon application.

THE LATE DR. W. J. CRAWFORD.

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CERTAINLY it was illogical of the man who expected to go to everlasting bliss when he died, but did not want to talk about such depressing subjects.—J. ARTHUR HILL in "Psychical Investigations."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marplebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. A. Vout Peters, October 10th, Mr. Ernest Oaten.

The London Spiritualist Mission, 13, Pembroke Place, W.2.—Friday, October 1st, 7.30, Mr. A. Vout Peters. Sun., 11, Mr. E. W. Beard; 6.30, Dr. W. J. Vanstone. Tuesday, Oct. 5th, Mrs. Jeffreys, "Mental Training" (Members), second lecture. Wednesday, Oct. 6th, 7.30, Mr. Thomas Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. W. A. Codd; 6.30, Mr. John Osborn.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. G. R. Symons.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mr. Maskell; 6.30, Mrs. Jamrach.

Peckham.—Lausanne-road.—Harvest Festival at 7, Mrs. Wesley Adams. Thursday, 8.15, Mr. Abethell.

Croydon.—Harewood Hall, 96, High-street.—Harvest Festival, 11, Mr. P. Scholey; 6.30, Mrs. P. Scholey and Mr. H. Gysen.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Clough, address and clairvoyance. Wednesday, 7.30, Dr. Vanstone.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 3, Lyceum; 7, Mr. Wright and Committee meeting. Thursday, 8, Members' quarterly meeting.

Wimbledon Spiritualist Mission, 4 and 5, Broadway.—11, Mr. J. A. France; 3, Lyceum; 6.30, Mr. George Prior. Wed., 7.30, Mrs. M. Gordon. Thurs., Friday, Sat., 7.30, and Sunday, Oct. 10th, 11, Mr. W. R. Sutton. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

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Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Darby, S.C.U. tour; 3, Lyceum. Wednesday, 8, Mrs. Darby.

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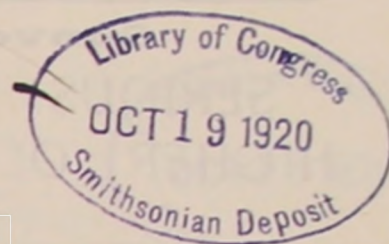
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"LIGHT MORE LIGHT!"—Goethe.

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No. 2,074—Vol. XL.

[Registered as]

SATURDAY, OCTOBER 9, 1920.

[a Newspaper.]

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[a Newspaper.]

[PRICE TWOPENCE.]

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1, Tel., Museum 5106.

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NOTES BY THE WAY.

We are grateful to Mr. Stanley De Brath for the valuable articles on Dr. Crawford's experiments in the last two issues of *LIGHT*. Mr. De Brath is not only a leading authority on psychic investigation, but as an engineer is well qualified to appraise the value of the results achieved by Dr. Crawford. Argument as to the reality of the phenomena recorded in this case is mere foolishness and waste of time. They are not only thoroughly authenticated in themselves, but they confirm a multitude of other experiments, many of them on record, especially those of Sir William Crookes, which they corroborate and extend. No scientist worthy of the name can fail to be interested in the phenomena as such, especially as revealing the existence of a new form of matter. As to the question of unseen intelligent entities, or, as we are accustomed to say, "spirits," being the agents principally concerned, there may be room for dispute, although to us the proofs are final and conclusive—the evidence comes from so many different sources, is consistent and cumulative. At the time of writing we learn with satisfaction that there is a probability that the Goligher circle experiments will be taken up where the late Dr. Crawford left them, and carried forward. But whatever happens now, Dr. Crawford's investigations have placed the reality of the physical phenomena of Spiritualism on a firmer foundation than ever and the science of the future will have reason to be grateful for his work.

In a notice of the new "psychic" play at the Comedy Theatre, the "Daily Chronicle" says, "Any more dreadful fate for a future life than having to stand about in the dark talking to friends about their 'people' could hardly be devised." We have before remarked that the alleged imbecility of Spiritualism was apt to be exceeded by the absolute imbecility of some of the criticisms directed against it. Did the writer of the particular sentence we have quoted stop to think of what he was talking about? We can conceive of many more dreadful fates in the after life than having to stand about in the dark talking to friends about their "people"; and we should imagine that any man with the average modicum of brains in his head would have paused to consider whether he was right in saying that spirits had to do these things. The statement is, of course, not only misleading—it is a bit of ridiculous claptrap. What it amounts to when its essential meaning is extracted is that it is an exceedingly disagreeable thing—a "dreadful fate"—to continue the offices of

friendship after the transition of death. If the "Chronicle's" critic is really of this opinion, which we doubt, then he must be a decided misanthrope.

Concerning "Spiritualism in Denmark," the article by Mr. Horace Leaf in *LIGHT* of the 18th ult., the writer of "Periodical Literature" in the current issue of the "Occult Review" finds occasion for some comments which have a more than local interest. He writes:—

A correspondent of *LIGHT* has set us thinking curiously by his account of Spiritualism in Denmark. The information tells us (1) that the movement is "highly organised" in that country; (2) that it concentrates mainly on religious aspects; (3) that séances are "carefully guarded" and held only under the auspices of various Societies; (4) that "home circles" are discouraged because of their dangers, but (5) that, in the writer's opinion, there is a desire on the part of the Unions "to have the movement fully under their control." We do not wish to magnify the importance of a special procedure or to speak too seriously, but we reflect a little humorously on what might grow up from these small beginnings, on a new orthodoxy in the making, on its possible dogmatic affirmations, its intolerance of all outside, and then of the old, recurring world-wide denunciations of priestcraft which are met with in the literature of the movement. Truly, history tends to repeat itself, and of all crafts the most difficult to keep out is that of the priest, perhaps because it is never really possible to dispense with him altogether or to do with him ever as he is.

THE VISIONS AT VERSAILLES.

With reference to the article on the above subject on page 315 our lady contributor, "Pax," writes that she knows Mr. and Mrs. Crooke, and has heard from their own lips the account of their seership and sensitiveness in the ancient Palace grounds. She goes on to give a remarkable experience of her own:—

"In 1913, I went with two lady friends to Versailles for the day. When tired out we sat by the steps leading to the Petit Trianon, where one of the party fell into a deep sleep. The other and myself felt wrapped round in an exterior consciousness, and lapsed into silence. Suddenly, I became conscious of little feet, shod in pink slippers, rushing down the steps, and heard the "frou-frou" of silk skirts. At that moment my waking companion said she was being told a tale of how Mme. de Pompadour, surprised at supper with the Intendant of the Palace by the announced arrival of the King, rushed away out of this side entrance back to her own apartments. Not a word had passed between us regarding my clairaudience. We then found our other friend was in a sort of trance. We roused her, and went on to the model village, where she lapsed again into this state, which so alarmed us that we went out of the grounds without making any more psychic investigations, as we had intended doing."

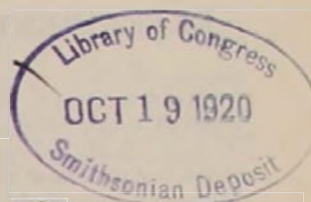
THE LATE DR. CRAWFORD: A PARALLEL.

Mr. Wm. Meek (Manchester) writes:—

I am reminded by the particulars of Dr. Crawford's sad end of how men of like stamp, gifted with great minds, have given out much in the same way. The last document which we possess of Swift as a rational and reflecting being is given by Sir Walter Scott in his "Life" of the dean and, as Sir Walter says, awfully foretells the catastrophe which shortly afterwards took place:—

"I have been very miserable all night, and to-day extremely deaf and full of pain. I am so stupid and confounded, that I cannot express the mortification I am under both in body and mind. All I say is that I am not in torture; but I daily and hourly expect it. Pray let me know how your health is. And your family. I hardly understand one word I write. I am sure my days will be very few—few and miserable they must be. I am for those few days. Yours entirely, J. SWIFT.

"(P.S.) If I do not blunder it is Saturday."



EXPERIMENTS WITH THE SIDERIC PENDULUM.

Much interest is shown in this subject, on which we have received several communications.

J. M. S.-M. tells us that she has used the pendule in determining the sex of writers of psychic communications. The documents were shuffled several times, but in each instance the sex of the writer was accurately given.

D. R., however, tells us that in his experiments he got correct results when he himself knew the facts of the case. When he did not, the answers were often wrong. So he concludes that in his case, at least, it was subconscious action.

Mr. E. McCann (44, Syren-street, Liverpool) writes:—My attention was first drawn to the pendule through reading Sir Wm. Barrett's "Threshold of the Unseen." I arranged the letters in a circle as he indicated, and had not been long holding a key suspended by a thin twine over its centre when it began to oscillate and move to any letter I demanded.

Eventually, I received messages from friends and relations of my own of the death of one of whom I knew nothing. The details they gave me of their earth-life were so accurate that I was compelled to admit that the messages I got were from those they represented themselves to be. A friend of mine passed away a few months ago. A short time after I received a message from him through the pendule, and although there was every detail of the message regarding his earth-life true, yet I desired further confirmation. A week had passed away, and I got another message from him, asking me did I still attend the Spiritualists' meetings. I replied that I did occasionally. I suggested to him to come on the following Sunday, so that his spirit appearance might be described by a clairvoyant who might be giving clairvoyant descriptions of spirit people at the meeting. He said he would accompany me. On the following Sunday I went, as arranged, and after the service was over clairvoyant descriptions were given, I being the first one pointed out as having a spirit form beside me. A more exact description of my friend in every detail could not be given; his demeanour and general characteristics in earth life were so accurately described that I came away convinced that the spirit of the man I knew, and who gave me the message, lives, with his memory, reason and individuality. As far as I am concerned I have no more doubt that these messages are from my own friends and relations than I have of my own existence. The pendule is an easy method of receiving messages from our discarnate dead, not requiring great psychic power in their production. I consider it much better than table movements, where the minds of the sitters affect the medium and the spirit communicators in turn.

Mr. C. Milson (33, Elsenham-street, Southfields, S.W.) sends us a long description of his experiments, from which we make the following extracts:—

So far as I have seen, the descriptions given have been confined to sex-distinguishing by means of photographs and hand-writing. But it goes much further than this. It will tell you the sex of anything, living, dead or even stuffed.

A piece of unworked wood gives no result; but when cut about for a few minutes with a chisel, the pendulum gives the sex symbol of the manipulator. Skeins of silk as purchased give no response; but, after passing through a lady's hands and embraced in the embroidered design, immediately give the ellipse.

How long slight impressions like this will last I cannot say; but it appears that where things have had contact with these emanations for some time they are retained for an indefinitely long period. Two tests will bear out this statement:—(1) Some "Miserere" seats carved by monks, and many hundred years old, gave the male symbol vigorously. (2) A photograph of a richly ornamented Norman doorway, at least eight hundred years old, gave the same result.

There is little room for doubt that if the pendulum could be held over an Egyptian mummy, or even the photograph of one, it would give a successful result.

You cannot deceive it. Photographs of ladies dressed in male attire, a photograph of a lady's portrait in oils, by a male artist, and a lady's name written by one of the opposite sex, were correctly indicated. The pendulum will not respond to everyone. Out of a family of five, upon one only—a lady—it refused to act. There are also five materials upon which it will not act, namely gypsum, clay, plaster, plasticine, and shell.

Some contend that it is but a mind-game. Let them blindfold the operator, and without giving him, or her, any clue to the articles or photographs placed, silently watch the results. It will not fail.

Good tests are (1) a photo of a baby or small animal; (2) a piece of embroidery, crochet, or lace; neither the sex in the first case, nor the mode of production in the second case, being known to the operator, or to any present, save one. If unknown to all present and verified later, so much the better, to exclude possible unconscious telepathy.

To me the law governing the Sideric Pendulum seems a stupendous thing, with possibilities which cannot at present be foreseen.

A NOTE ON W. T. STEAD.

By SIR OLIVER LODGE.

There are men of judgment, and men of enthusiasm, people who pursue the safety of the middle path and people who rush to violent extremes, those who count the cost of any enterprise and others who follow their ideals regardless of consequences.

To the second of these categories W. T. Stead undoubtedly belonged. And it was owing to his exuberant, enthusiastic nature that he achieved so much on the one hand, and laid himself open to such severe criticism on the other. Nothing that he did was half-hearted. When he believed, he believed wholly, and was prepared to go any length in acting up to his convictions.

A cold-blooded, scientific training would have spoiled him; he was not susceptible of it; the attempt would have destroyed his motive power. He was guided by instinct, and philosophic caution was abhorrent to him.

In literature he was an accomplished journalist, with the strength and weakness of that craft. When he wrote up General Booth's Scheme for Darkest England, how well he did it! And yet how easy it was for suspicious natures, themselves inert, to shrivel up the effect it produced, by acid criticism, and to check the springs of generosity which at first flowed freely in response to the eloquent appeal. When his soul was moved within him at the loathsome treatment of children of tender age by a class of criminals seemingly immune from the law, what wild and dangerous means he used to force the evil to the light!

Again, when he had been favoured with a few first-hand psychic experiences, how saturated with conviction he became, and how blind and deaf he was to counsels of cautious moderation and critical care!

He had the defects of his qualities, but his qualities were great, and few of his critics have achieved anything like so much for humanity. His vivid personality was triumphant at moments of crisis and danger, and could be trusted to respond with absolute certainty. It is always a question how far any individual would retain his courage in fire or shipwreck and think of others rather than of himself; most of us hope that by the grace of God it might be so, but none of us who knew W. T. Stead had any doubt that with him it would be so; we were sure that he would rise to heroism instinctively and inevitably at any opportunity for sacrifice or call of danger. This is no light thing to say of any man, and the memory of his selfless devotion will long enkindle generous hearts.

*. * The above note has appeared also in the "Review of Reviews."

PRESENTATION TO MR. AND MRS. E. J. POWELL

The "Merthyr Express," which is a journal of twenty-two pages—a more important newspaper than might be inferred from its title—gives in its issue of the 2nd inst. a full account of the proceedings at the Temple of the Merthyr Spiritualists' Society, when Mr. Evan Powell, the pastor of the Society and one of the finest of mediums, and his wife, were entertained to tea and presented—Mr. Powell with a leather wallet, inscribed in gold with a record of the occasion, and containing a cheque for £70. and Mrs. Powell with an elegant table centre. Amongst the speakers were Mr. H. W. Southey, editor of the "Merthyr Express," Mr. H. W. Engholm, Mrs. Griffiths, the oldest member of the society (who made the presentation to Mr. Powell) Mr. Evan Powell, Mr. Edward Spencer (of Glasgow), Mr. W. Thomas and the Rev. Mr. Williams, of Abergavenny. The proceedings throughout were of an animated and festal character, the Temple being beautifully decorated with flowers, and the attendance so large that the repast had to be served in relays. A programme of music, songs and recitations was also given.

"THE QUEST" announces an increase in its price from 2s. 6d. to 3s., due, of course, to the increase in the cost of production.

ONE of our readers, an English lady residing in Bohemia, an old reader of LIGHT, writes of the book by Mrs. Leale, daughter of the late Dean of Guernsey, which we reviewed in Notes in LIGHT of July 10th: "The Dawn of Hope" is most beautiful. Should anything else come from the same quarter, please send me a card. I should be so grateful."

THE "Daily Express" states that the question whether receiving messages through planchette is a game or not is occupying the minds of the secretaries of many women's clubs. "Planchette," it says, "has taken such a firm hold on club women that they are playing it morning, noon, and night." We sincerely hope that the statement is exaggerated. Minds which blend the sane and sensible with the truly devotional will find no harm, but receive great comfort and blessing through communication with the other world, but for those who, having little of either sense or devotion, turn such communication into the pastime of an idle hour and make of it the latest fashionable craze, it must needs present grave dangers.

REVOLUTION AND RESPONSIBILITY.

The discussion on this question has been voluminous. We are not able to publish all the letters, and in concluding the correspondence this week we epitomise two of the letters and give Mr. Evans' reply, which must close the matter. Mr. W. J. Farmer, of "Ye Hive," Redruth, Cornwall, approves Mr. De Brath's protest against the use of force as advocated by certain revolutionaries. Personal liberty is absolutely essential to human development and happiness, and when, as in Russia, the power of the few or the many is used to coerce all the rest, the spirit shown is absolutely tyrannical. "I cannot believe," Mr. Farmer writes, "in any social system in which the individual is not free to follow the personal ideals with which he has been gifted by Nature." While admitting that the present social system is not ideal he remarks that at least we have liberty to follow our legitimate desires without being supervised and limited by committees, etc. Mr. Farmer adds a plea for handicrafts, recognising that the evil of machinery is that it tends to kill individuality. Advocating the simple life, he concludes:—

"The way to return to Nature is not easy now, but if humanity is to be saved we must create the desire to return, the desire to blot out the modern factory life; and we must, above all, put down any ideal of society that would mould us all in one pattern and make personal initiative absolutely impossible. Coercion of the individual is inevitable under Leninism."

Mr. H. Ernest Hunt writes:—

"Mr. W. H. Evans has a rather tender spot for the revolutionary Lenin; I wonder if Lenin would reciprocate? I should like to make three small quotations from "The State and Revolution," by that worthy, in order that the readers of LIGHT may see what is being openly advocated, and whither Lenin would lead:—

"The substitution of a proletarian for the capitalist State is impossible without a violent revolution." (p. 26.)

"We have but to overthrow the capitalists, to crush with the iron hand of the armed workers the resistance of these exploiters, to break the bureaucratic machine of the modern State." (p. 52.)

"No, Democracy is not identical with majority rule. No, Democracy is a State which recognises the subjection of the minority to the majority, that is, an organisation for the systematic use of violence by one class against the other, by one part of the population against another." (p. 85.)

"We may agree that perhaps Lenin has an ideal at the back of his head when he proposes 'From each according to his ability, and to each according to his need,' but human nature will have to alter considerably before that ideal becomes practical politics. Meantime I, for one, look with scant sympathy on the individual who advocates the systematic cutting of throats as a short way to the Millennium. I fancy readers of LIGHT will consider that their Spiritualism is hardly, as Mr. Evans suggests, broad enough to take in that."

MR. W. H. EVANS' REPLY.

May I, as briefly as possible, reply to the various criticisms of my article which appeared recently in LIGHT. I must again point out that we are already in the midst of revolution. It has not yet reached the acute stage, and I, with all others, sincerely hope that when it does the transition will be accomplished peacefully. I hope that my defence of the revolutionist will not be construed as meaning that I countenance bloodshed in any way. What strikes me as odd is that the very people who are now pleading for peaceful means for effecting revolution were not long since proclaiming the gospel of "we will not sheathe the sword, etc."

First, with regard to our Editor; he knows me well enough to understand that I heartily agree with him about spiritual revolution but it does not seem to have occurred to him that a spiritual revolution will necessarily have strong material reactions. But does not change of thought often come with change of environment? And may not a change in our social structure tend to a clarifying of the spiritual nature of men? The interactions between spirit and matter are so fine that one cannot tell where one ends and the other begins, and a spiritual revolution may as well be brought about by material action as *vice versa*.

I am glad that Mr. De Brath is not so anti-labour as his articles seemed to imply, but when a writer quotes approvingly from anti-labour literature, one may be pardoned for drawing such an inference. With regard to making a case for Lenin I hardly think it can be said that I did; I merely pointed out that the information coming through modifies the popular picture of him. I believe that in a few years the general opinion of him will be that he is one of the outstanding figures of the age.

L. S. (Plumstead) has evidently written a damning indictment of the present system. One cannot view the suffering of women and children, either here or abroad, with perfect equanimity. This is one of the strongest factors making for a bloody revolution, for despairing people will welcome anyone who promises relief. We must not forget

that great suffering among the people is the revolutionists' opportunity.

To Mr. Bush I would point out that even the revolutionist finds an example in Jesus for other means than peaceful persuasion. Did he not "drive out the money changers"—the capitalists of those days—from the temple with a whip of small cords? Personally I think one of the greatest obstacles to the realisation of the Christian religion has been the Christian Church.

The remarks of the author of "So Saith the Spirit," as summarised, would take up too much space to answer. Agreeing that revolutions are the work of minorities, these cannot effect their will until the time is ripe. Revolutions are not made; they are the results of social causes. With regard to the hostility to Christianity shown by the Bolsheviks, I find nothing remarkable in that. One has only to look into the pages of the rationalist or free thought journals to find that they, although not Bolsheviks, also regard Christianity as a hindrance to social evolution. After all, this opposition, whether from Bolsheviks or Rationalists, is another indictment of the Church, for had the Church done its duty—that is, acted the religion of its founder—the world would not be in the present parlous state.

May I point out to my critic that under-production, "ca' canny" as it is called, is not confined to the workers. What a flood of light is thrown upon the outlook of my critic by his failure to mention that under-production is often—as I know—deliberately engineered by the capitalist to keep up prices. This is rarely mentioned in the Press and is generally regarded as legitimate business. The Press thinks its main duty is to besmirch the workers, as witness the mischievous and horrible lies told of the miners because they claim the right to live. This is only one example of many of the way in which the Press is used by the employing class to defeat the workers. What wonder, then, that there is talk of revolution. With regard to the forces of law and order mentioned I have very little faith in them, especially with the example of India and Ireland before my vision.

On the whole I find that we agree on one point; things ought to be better. There is a social problem and Spiritualists cannot escape it. May I suggest that Spiritualists try and get a common view-point, one consistent with their philosophy, and see what they can do to help in the peaceful emancipation of the wage slave. Surely we can, with all our talent, find a common ground of agreement and can formulate a plan of action. As a movement we cannot stand aloof from the stream of evolutionary development and regard it as detached from us. We are part of it and must act *willy nilly* either for or against. I commend this suggestion to the consideration of my Spiritualist comrades.

♦♦ This discussion is now closed.

THE MEDIUMSHIP OF MRS. ANNIE BRITAIN.

I have lost both my sons in the war, and soon after the youngest was killed, in February, 1918, someone lent me Sir Arthur Conan Doyle's "New Revelation" to read, which gave me new life, and wonderful happiness, and I was most anxious to get in touch with my boys, who had once come to me in a very lovely and comforting dream. So I wrote to a mother, whom I did not know personally, but only that she was in constant touch with a son whom she had lost in the war, and who was at school in the same house as my eldest son, and she strongly recommended me to go to Mrs. Annie Britain. I had never had anything to do with Spiritualism, or been to any clairvoyant before, but since then have had wonderful sittings with this medium.

I was staying with a sister in London when one of her daughters passed over to the other side; she was like a sister to my sons. The first time I went to Mrs. Britain was the day before that niece's funeral. Mrs. Britain knew nothing whatever of me, or with whom I wanted to get in touch, and would not let me say a word about myself. She just shaded her face with her hand and in a very short time gave me a correct description of the younger of my two sons, saying that he looked to be all mixed up in an aeroplane (he was killed by a "crash" in an aeroplane). Then she described the elder boy. She gave the name of one, but had some difficulty over the other. I will now give a few instances of what she said to show that telepathy from the living can have had nothing to do with it.

She gave the names of several of the boys' uncles and aunts, who are still on this side, and other names were given of those that I knew had passed over, but one, "Eric," I did not know, and thought it was a mistake. Afterwards I found out it was the Christian name of a school friend of one of my sons. This boy, who was generally called by his surname, was in my son's house. I knew he had lately passed over.

Mrs. Britain said there was a young girl with my boys, and she described my niece, to whose funeral I was going on the following day, and from whom I certainly did not expect to get a message. She said, "Tell mother I am so glad they thought of violets." (We had all included violets in our floral offerings for the grave; one of her sisters had a large cluster of nothing but violets.) They said they were very happy together, and did not want to come back.

ALICE L. CROSSY.

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THE PLANCHETTE AND THE SUB-CONSCIOUS MIND.

SOME STRANGE EXPERIENCES.

Under the title "Some Problems of the Subconscious" in the current issue of the "Quest," L. M. Corry relates a number of curious experiences in planchette experiments.

The accounts given refer chiefly to the results gained by two persons who were related to each other, and much in sympathy, although temperamentally different. They discovered that the planchettes they used showed distinct personalities, but not of such a kind as to suggest the influence of discarnate spirits. One planchette, it was found, could work out arithmetical problems, another produced verse. The experimenters had many interesting conversations with living people, but never received anything from deceased persons.

One of the planchettes objected to being addressed as "planchette" on the ground that "planchette" was a general term. It was as though a lady were called "woman"! All the planchettes showed this peculiar self-consciousness; they gave themselves Christian names, taking the surnames of their owners, and giving messages that displayed many of the characteristics of some human mind.

The planchette which did sums commenced with easy additions and subtractions, and finally "did sixth root sums, giving the answers instantaneously to problems that took us [the experimenters] some time to work out." Its arithmetic was beyond the range of the planchette experimenters concerned; and, "I think," the narrator remarks, "that when the sixth root sums were done a mathematician was present."

The planchette cancelled fractions in the neatest way, and did some elementary Euclid and algebra, the answers being invariably correct. One or two of the planchettes have written bars of music, which they insist on hearing played on the piano, and show great appreciation of their own productions!

Other feats of these wonderful planchettes mentioned were the writing out of the names of nineteen cards in the order in which they occurred in a pack which had been shuffled and put away in a drawer, no one having seen the cards, and the "forging" of the signatures of various people whose signs-manual were reproduced with great accuracy. Then there was the poetry which, in this case, seems to have been real poetry, and not doggerel rhymes—several of the verses were quotations from modern poets, although their various origins were not always known at the time, and the lines were never poems which any of the experimenters could have repeated accurately; indeed, in some cases they were unknown to the people concerned, "although generally someone present might have read them."

That is as far as we need go in dealing with the experiments, which are not altogether unique, since other planchette experimenters have had rather similar experiences, and have fallen back tentatively on the subconscious theory. We could fill many pages with reflections and theorising on such occurrences. But life is short. Let us say for the present that these puzzling matters form a sort of general framework to cases innumerable which disclose evidences of personal identity that stand every test, and of which it may be said that if they are fictitious, then we have no evidence of self-conscious personality at all, even in this world. The metaphysical professor in the story conceived the existence of a tree, that should be wholly illusory, but in describing its qualities as reproducing the idea of a tree he enumerated so many that one of his class remarked, "Why, professor, if it had all those characteristics it *would* be a tree!" The professor had over-

shot the mark as some of our subconscious theorists are apt to do.

We have to take account of the possibility of an impersonal region of thoughts, ideas, images. In psychic photography we get definite results, indicating conscious, intelligent, preconcerted action, side by side with occasional random images—results so bizarre and apparently meaningless as hardly to suggest intelligent purpose. The wiser Spiritualists of the past recognised the existence of "thought spheres," which might at times inspire a sensitive—not a personal form of control. They knew the scope of their subject far better than some of the present-day theorists, who are often mere dabblers as regards practical experience. All the same, there is a problem to be faced and solved. We shall face it and solve it without fear. It is one of the "marginalia," and does not affect our main issue.

We have not dealt with all the cases mentioned by L. M. Corry, but it seems necessary to add in regard to the messages purporting to come from domestic animals, that in some of these instances there are fairly clear indications of unseen practical jokers at work. We take such cases as the barnfowl, which referred to its daughter Olga, explaining that it was so named "after my husband's sainted aunt," and of the dog who "came and conversed in rather ponderous Johnsonian English"—a pompous bore who "attributed his grand manner and his learning to the fact that he was a spaniel!"

Here the indications seem to point to would-be humorists "on the other side" rather than to merely subconscious activities.

"THE CROSSING."

A NEW PSYCHIC PLAY AT THE COMEDY THEATRE.

Mr. Algernon Blackwood, master in the art of suggesting in words strange, weird, and beautiful effects, has essayed a new medium. He seeks—doubtless encouraged by the success of Barrie's "Mary Rose" and the prevailing interest in psychic things—to create on the stage a like atmosphere to that produced so remarkably in his books. Hence his play, "The Crossing," written in collaboration with Mr. Bertram Forsyth, produced at the Comedy Theatre on September 29th before a crowded and enthusiastic house. The authors have achieved a notable result, and the play is one which must command attention. It is ambitious, and strangely moving in parts.

Antony Grimshaw, an idealist, makes a pact with his daughter Nixie that whichever of them first passes over will "come with the wind" as a method of manifestation. Antony goes out shopping on Christmas Eve to get presents for the other members of the family. He fails to return. Soon, Nixie, who is a sensitive, detects his presence in the room, and shortly afterwards news comes of his death in a street accident. Next we are shown, on a dimly lighted stage, Antony meeting his son who had been killed in the war; then his dearest friend, Roger Blair, and finally his mother. It is a daring and difficult scene to portray on the stage, and especially with just that air of *vraisemblance* necessary to make it completely effective.

In the Epilogue we see Antony's family radiantly happy in the assured faith of his intimate presence among them. So strong is this faith that when another of the characters—previously a thorough sceptic—brings to them proofs of communications with Antony, obtained through a medium by means of automatic writing, he finds that they do not need such proof—they "know." They are abundantly satisfied without such material evidence.

The play was magnificently acted. Mr. Herbert Marshall in the chief part of Antony Grimshaw, gave a remarkably fine delineation of the idealist, with leanings towards psychic studies. Miss Marjorie Gordon as Nixie, his daughter, presented a wonderfully charming and effective picture of an exalted nature attuned to finer vibrations. Hers was the most convincing part in the play.

In his bewilderment in his new sphere of existence, Antony exclaims, "Something has happened, something very wonderful and very lovely." The words may serve, if not as an exact description of the play, yet as indicating some of its essential characteristics. It has an added interest as indicating the change of atmosphere which makes such a production possible, and is doubtless the *avant courier* of many more such dealings with the subject of spirit intercourse, whether in Drama, Literature, or Art.

LIFE is full of opportunities. The man who says he "never had a chance" is generally the man who never saw the chances when they came.

FROM THE LIGHTHOUSE WINDOW.

Under the title, "Spiritualism: Its Ideas and Ideals," the Editor has published a selection of articles, sketches and other items contributed to *LIGHT* during the last few years. The book is issued by Mr. John M. Watkins, and copies may be obtained at the office of *LIGHT* for 2/-, post free 2/2.

Sir Arthur Conan Doyle opened his Australian tour in Adelaide with a highly successful meeting. The special correspondent of "The Times," cabling on September 27th, says, "There was an overflowing attendance at Sir A. Conan Doyle's opening lecture in Australia. Many doctors, professors, scientists, and clergymen were in the audience, which was critical and frequently demonstrative. Sir A. Conan Doyle, who was warmly cheered at the end of the lecture, said he had an important message for Australians, and, by God's help, he hoped to get it across." When Sir Arthur left London he expected to open in Perth, but other arrangements have evidently been made.

A momentous event in psychic annals is the publication in English for the first time of Baron von Schrenck-Notzing's famous book on Materialisation phenomena. It is translated by Dr. Fournier d'Albe under the title of "Phenomena of Materialisation: A Contribution to the Investigation of Mediumistic Teleplasties," and is issued by Messrs. Kegan Paul, Trench, Trubner and Co., Ltd. The first edition is limited to 3,000 copies. We hope to give a review of the work later.

"Thomas Edison, the great inventor, announces to-day that he has perfected a mechanical instrument by which he expects to establish free communication with the dead" was the startling announcement made in the "Weekly Dispatch" last Sunday in a message from New York, dated October 2nd.

No details of the mechanism employed are given, but it is stated vaguely that it consists of a supersensitive instrument so responsive to spirit impulses as to register and transmit them to mortals.

Edison is reported as saying, "If those who have left the form of life we have on earth cannot use or affect the apparatus I am going to give them, then the chance of there being a hereafter of the kind we think about and imagine disappears. On the other hand, it will cause a tremendous sensation if the apparatus is successful."

The "Evening News," commenting on the above, remarks that in spite of negative results from the most sensitive machines ever invented people will go on believing in a future life. "After all," it adds, "is it not possible that there are things not only beyond human knowledge, but beyond human comprehension?"

Mr. J. S. Jensen returned to Copenhagen at the end of last week. During his stay in London he met many prominent people in the movement.

Mr. Horace Leaf reports that he has held successful meetings in Belfast, in spite of the prevailing unrest and the renewal of the curfew law.

Messrs. Thornton Butterworth, Ltd., announce that the publication of "The Highlands of Heaven," being the messages from "Zabdiel" in the Vale Owen scripts, has been postponed until October 25th. The first edition of "The Lowlands of Heaven" has been exhausted.

Miss Maud MacCarthy announces in our advertising columns the particulars of the autumn session of the School of the Mysteries. At the outer School of Instruction, 81, Lansdowne-road, Holland Park, lectures will be given on Fridays at 7 p.m., beginning on October 15th, when Miss MacCarthy will lecture on "The Temple of Labour," being teachings from the Beyond on Labour problems and their solution.

J. E. Y. refers to the fact, mentioned in *LIGHT* (p. 309), that Mr. C. O. Pounder, who was associated with the late Dr. Crawford in his work as a lecturer in engineering, while admitting the reality of the results at the Goligher circle, does not regard them as proving spirit agency. J. E. Y. pertinently remarks that it would be helpful if we could know what Mr. Pounder believes was at the back of the phenomena. We will try and get Mr. Pounder to explain. Possibly he is in the position of Sir William Crookes, who, at an early stage of his own investigations, was similarly unconvinced.

It was rather an odd coincidence that when at a Hendon Church the other Sunday the preacher was inveighing against Spiritualism all the electric lights suddenly went

out! We are not credulous enough to see any psychic significance in the matter, especially as there was a general failure of electricity in the locality at the time. But it might suggest a parable.

"Vale Owen: The Man and the Messages," forms a remarkably interesting contribution to the "Weekly Dispatch" (October 3rd). In answer to the frequent inquiry in what likeness Mr. Vale Owen "sees" Zabdiel, Arnel, and others who have communicated with him, we are told that, "He knows them as distinct, as unmistakably different personalities. He feels their presence as closely as he does that of a friend with whom he may be walking; the inter-communion of minds is as quick and as easy."

In reference to the vagaries of the planchette, about which mention is made in our leading article this week, it is interesting to recall the case quoted by Sir Oliver Lodge in his book "The Survival of Man." The sitters asked the control, who purported to be a Senior Wrangler, to write the equation to its own curve, in other words, to express mathematically the outline of the heart-shaped board.

An equation was given which, when worked out, gave the outline of a planchette. The result was checked by taking the equation to a Mathematical Master, who, without knowing its source, drew the same sort of curve.

Sir Oliver Lodge speaks of this case as "rather a striking example of the fact that the intelligence operative through unconscious or subliminal processes is superior to that of the normal intelligence of the persons concerned; so that just as people occasionally seem able to become cognizant of facts or events by means ordinarily closed to them—a phenomenon which appears akin to the water-dowsing faculty and to the homing instincts of animals—so sometimes they can write poetry or solve problems beyond their normal capacity."

Sir William Barrett delivered an address on "The Soul and its Destiny" at the Salem Chapel, St. Saviourgate, York, on September 26th, the Lord Mayor of York presiding. Sir William, in the course of his remarks (as reported in the "Yorkshire Herald," September 27th), said that all spiritual truths had their analogy in the natural world, and he gave many instances which lent high probability to the belief that the mind and the soul can survive the dissolution of the brain. The conditions of success in psychical phenomena were exactly the same as the conditions of success in spiritual things, but it must be borne in mind that the psychical order was not the spiritual order.

Dealing with the question of the dangers of psychic research, Sir William held that abnormal conditions of mind if unduly pressed were dangerous. It was a great mistake to say that lunatic asylums were filled with Spiritualists, because there were as many people suffering from religious mania as from spiritualistic mania. Spiritualism had been the stepping stone to higher things; it had been the preamble to religion, but it was not religion itself.

"The Message of Life" (Christchurch, New Zealand) announces in its issue of July 1st that it enters upon its eighteenth year. Our congratulations to our sturdy little contemporary.

In this issue of the "Message," Mrs. Margaret M. Stables (President of the National Association), in the course of an "Appeal to all earnest Spiritualists throughout New Zealand," says, "I firmly believe that our movement will make no real progress in organised effort until such time as the supporters of it eliminate entirely the giving of readings as a means of a livelihood by those who take our platforms. If we are not firm enough believers in our cause to act together and establish a national fund to pool between all our churches, making the wealthier ones give towards the poorer ones, and find clean and honest workers, who, having gifts, will not be expected to prostitute them for gain, then the time is not yet come to play our part in the religions of the world."

The Society of Friends, in a pamphlet entitled "A Word to All Who Seek Truth" (published at 136, Bishopsgate, price 2d.), setting forth the message which the Society is seeking to give to the world at the present moment, state that "A religion based on truth must be progressive. Truth being so much greater than our conception of it, we should ever be making fresh discoveries. The mysteries of nature are continually being unveiled before the patience and perseverance of those who devotedly search them out and loyally follow the laws they discover. So it is in the things of the spirit. A vista of infinite progress opens before us."

THE NEW ATTITUDE OF THE CHURCH

LECTURE BY MR. BLIGH BOND.

At the Theosophical Lodge, Bath, on Sunday, the 25th ult., Mr. Bligh Bond lectured to a large audience on "The New Attitude of the Church to the New Thought." He said the title of his lecture really implied the new attitude of the bishops of the Established Church to the various new activities, which they had for convenience grouped under the three heads of Spiritualism, Christian Science, and Theosophy. This new attitude was fully defined in the report just issued of the Lambeth Conference, which contained an Encyclical letter of the greatest importance, subscribed to by two hundred and fifty-two bishops, representing the whole Anglican community and some affiliated Churches. It had for some time past been painfully evident that the Church had lost ground with the educated as well as with the mass of the people, and the fundamental reasons for this had been firstly her lack of intellectual appeal and of an interpretation of Christian dogma acceptable to the awakened and critical faculties of the educated, and secondly her lack of touch and power of response to the broader needs of human life. Within the ranks of the clergy a type of rationalism had made great advance. At the same time, evolutionary forces had been in process of energising through individuals and in human society at large, forces coming into action as a rebound from the gross materialism of past centuries, and the Church had been unprepared, so far, to assimilate these.

Were she able to do so and make herself mistress of these movements, intellectual, and mystical, they might see in these islands a Church representative of the soul of the nation, the guardian of psychic science and capable of training the masses in sound psychological lines and of developing the soul of the nation on true evolutionary principles. These new forces were constructive, but also inevitably disruptive in proportion to the resistance of old and crystallised formulae of thought. They were evolutionary where there was scope for their self-expression; they were revolutionary where that scope was denied. Hence they might see how wisely the Bishops had been guided in yielding, at the most critical moment, scope for the impact of those forces which had been battering at the gates of the Churches.

The lecturer was one of those invited by the Committee of Bishops to give evidence from his experience on the psychological side, and he was invited to state his views as to what should be the attitude of the Church towards these new movements. He submitted that in his opinion the principal need of the Church was that she should regain the understanding and use of the spiritual gifts on which the Apostolic Church was founded, including, more especially the gift of Gnosis (or inspired knowledge), the gift of prophecy and the gift of discrimination (or the discerning of spirits), the gift of tongues and of healing. He suggested the necessity of at all times keeping a rigid intellectual control in judging the merits of all communications received from psychic sources and accepting nothing claiming to come from any high source unless it agreed with the dictates of commonsense as well as the spiritual judgment. Where possible all should be brought to the test of fact, such as was offered in the discovery of the two chapels at Glastonbury. These opinions, combined with those of other psychologists, were received with sympathy. Another factor tending to define the outlook embodied in the conference report had been the recent evidence of spiritual communication actually received by clergy of the Church.

During their work the bishops admitted that they felt they were being drawn by a power greater than themselves in a general agreement, and their conclusions were accepted by the Conference under the same sense of a compelling influence.

RETIREMENT OF MR. B. D. GODFREY.

However much we may regret them, and however painful the wrench with which they may be accompanied, we have to reconcile ourselves to the fact that the passage of time brings inevitable changes. This reflection is by way of preliminary to the announcement that a certain genial and long-familiar presence will henceforth be missing from the rooms of the L.S.A. Mr. Bernard Deane Godfrey, late senior librarian, having grown old in the service of the Alliance—he has discharged the duties of his office for some thirty-four or thirty-five years—has well-earned the retiring pension which he will now enjoy. He takes with him into his retirement the warm esteem and affection of his former fellow-workers, and we believe that he will leave with them something of the atmosphere of kindness and inexhaustible patience which they have been accustomed to breathe in his society—qualities occasionally put to severe test in the position Mr. Godfrey occupied.

Mr. Godfrey's amiable character was well summarised at a literary gathering at which he was present some years ago, when he was referred to as the member of the party who "exuded the spirit of good-fellowship."

We understand that Mrs. Roberts Johnson is visiting London for a week on the 1st prox.

THE LATE DR. W. J. CRAWFORD.

In addition to the sums already acknowledged, and which amount to £50 18s., the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

	£	s.	d.
Amount already acknowledged	50	18	0
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F. G. R. Lovett	0	2	6
In Memory of H. A. B.	3	0	0
P. K.	1	0	0
F.	25	0	0
Mrs. Mills	10	0	0
Colonel Pilleau	1	0	0
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A. J. Ellis	1	0	0
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M. Couchman	0	10	6
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Several amounts since received will be acknowledged in our next issue.

A SOUTH AFRICAN GHOST STORY.

Mr. Frederick S. Thacker, of 105, Mortlake-road, Kew, Surrey, writes to us regarding the reported apparition of the Rev. John Phillips at the Training College for Coloured Students at Hankey, an account of which appeared in several South African papers, notably the "Cape Times," and was dealt with in *LIGHT* of 10th July last. Mr. Thacker tells us that he was particularly interested in the matter owing to the fact that his brother is in charge of the Coloured Churches at Hankey. He accordingly sent his brother a copy of *LIGHT* containing the story, and received a reply from which he makes the following extracts:—

"The cutting on the Hankey ghost business belongs to this place. I was not in it, thank God! Greater piffle one cannot imagine. All the people who were in it are a lot of irresponsible, imaginative persons. The second, third, fifth and sixth signatories are children. The last ought never to have been there; he is totally opposed to the whole business. Further, Dr. Philip [*sic*] was never a missionary here; he came for two or three years in his old age with his son, but never had anything to do with Hankey. The coloured people (all the signatories are coloured except the first) are of a highly imaginative nature, always seeing ghosts and dreaming dreams. Many a time they have been to me for interpretation of their so-called visions. Friends of mine, amongst them a fellow-minister and a school inspector, have spent (and wasted) time in the room where the ghost was supposed to be seen; but they saw nothing. How can you see a man dressed wholly in black in a room absolutely darkened? I understand that Miss Townsend has asked clairvoyants to come and see the affair, but they refuse. Those of us who know the people look upon the whole business as 'rot.'"

Mr. Thacker admits that his brother is hostile to the subject of Spiritualism, which is sufficiently apparent; but as we believe in giving, as far as possible, both sides of a question, we print his communication.

O, I see now that life cannot exhibit all to me—as the day cannot. I see that I am to wait for what will be exhibited by death.—WALT WHITMAN.

SPIRITUALISM AND ESPERANTO.—On Wednesday, September 29th, the Brighton Spiritualists' Church held a special service to which was invited the local Esperantist Group. Mr. A. J. Howard Hulme, a member of the British Esperanto Association, gave an address, entitled "The Passing of Babel," in which he referred to the Pentecostal inspirational speaking, to modern parallels, and to the spiritual side of the international language movement. Short addresses by the President, Mr. H. J. Everett, and the speaker, and a reading from the New Testament, were given in Esperanto, the last-named being translated phrase by phrase.

ANOTHER "EXPLANATION" OF SPIRITUALISM.

In his latest book, "Spiritualism Explained" (C. A. Pearson, 2/-), Mr. Elliot O'Donnell, whose playbooks of occultism have provided us with many pleasant thrills in the past, comes forth in the guise of a serious exponent of the subject. But he cannot so easily change his spots. The ghost-hunter of twenty years, whose temperament in his early childhood peopled the unseen world with "vice-" and "disease-elementals," whose pages are sown so thickly with malignant, demoniacal, and "awfully malicious" haunting entities that they even become monotonous, is not exactly the author that one would expect to find equipped with either sound historical knowledge or the deductions of truth and soberness based on it.

Both of these are indispensable foundations to even the slightest and most popular of handbooks for enquirers, as this announces itself to be. The absence of the first is indicated here and there by positive misstatements (as that the earliest "spirit photograph" was taken by W. H. Harrison in 1873) but more usually by a vagueness of allusion that veils the actual authorities and sources of information. The habit of applying his vivid Celtic imagination and literary ability to the shifting sands of hearsay and tales of the supernatural, does not comport with the mental attitude assumed; there is an uneasiness in it, like that of a duck walking on dry land.

An effort to be judicial, however, is perhaps apparent in the frequent use of the word "alleged." It is well understood to be used by psychic students merely as a protection against committing themselves to one view more than another in recounting any experience open to more than one interpretation. But when Mr. O'Donnell says of the photographing of Katie King that "no less than five cameras are alleged to have been employed simultaneously" he is on quite other ground. For the statement that "five complete sets of photographic apparatus were fitted up for the purpose" is Sir William Crookes' own, and may be found on page 108 of his "Researches," as well as in his original letter to the "Spiritualist" of June 5th, 1874. It is to be supposed that the word of the great scientist who laid down that "the supremacy of accuracy must be absolute," even to the millionth of an inch or the thousandth of a grain, may be accepted when he tells us how many cameras were used in his study. The use of "alleged" in such a connection, and from such a source, may indeed charm us to a smile, if it does not move us to a tear. For it must be remembered that Mr. O'Donnell does not use this word when he is asking us to believe in his phantom ships upon a nameless coast, or in a staircase which attacked the tenant of the house, or in a grandfather clock which developed feet at midnight and chased a clergyman over the grounds, and many like wonders and horrors. But as soon as the genuine phenomena of Spiritualism are in question, he can provide himself with a fine range of incredulities; and the usual fringe of warning against insanity, obsession, and so on. In short, "if there be any virtue and if there be any praise," he would almost seem to prefer not to think on these things, but to pick out their opposites; for which reason the book is to be recommended, not to enquirers whom it might mislead, but to the well-informed who wish for further exercise in discrimination and tolerance.

F. E. L.

MR. H. W. ENGHOLM IN SOUTH WALES.

Mr. H. W. Engholm returned to London on Wednesday (September 29th), after a very interesting visit to Merthyr and other towns in South Wales. On Sunday, the 25th, he addressed crowded audiences in the Spiritualist Church, both in the morning and in the evening. His evening address was principally devoted to the story of the origin of the Vale Owen Scripts, and he tells us how pleased he was to find that the whole Spiritualist community down there has been following these scripts very closely as each instalment has appeared in the "Weekly Dispatch."

On the Monday evening a pleasant function took place, when some three or four hundred Spiritualists assembled in the Hall at Merthyr to present Mr. Evan Powell, the famous medium, with a testimonial and a substantial cheque in recognition of his long and faithful services to the cause in the Merthyr Valley. An account appears on page 322.

Mr. Engholm has promised to give us very shortly some details of a very remarkable seance that was held on the Sunday evening, at which Evan Powell was the medium. He states that Spiritualism in South Wales is, from all accounts, in a very healthy condition. In Merthyr particularly, townsmen of the highest standing take an active interest in the doings of the movement, and there is not that general scepticism amongst those outside it that is prevalent in other parts.

Mr. Engholm believes there is a possibility next year of arrangements being made for Mr. Evan Powell to hold seances in London. This simple miner, he says, is undoubtedly one of the greatest mediums of modern times.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations:—Mrs. Ritchie, £2; Anon., £1; R. Salvesen, £1.

PSYCHIC PHOTOGRAPHY.

A MERTHYR TYDFIL PHENOMENON.

It is very seldom that a psychic emanation has been recorded photographically in the open air; and we are indebted to Mr. H. W. Engholm for the accompanying illustration of a psychic cloud as it appeared on a negative taken by him with a small Kodak on Sunday morning, the 26th ult., when he was visiting South Wales. The circumstances in which the photograph was taken he describes as follows:—

After the service on Sunday morning at the Temple, Merthyr Tydfil, on coming out of the church some of the prominent members of the Spiritualist church, who were standing by the door, suggested that I should take a snapshot of them with my small Kodak. This I did, giving an exposure of one twenty-fifth of a second, with a full open aperture. I developed this negative myself with the other eleven that were in the film pack, late on Tuesday night. Early on Wednesday morning I took a rough proof of all the photographs, and found, to my astonishment, a cloudy appearance at the corner of the photograph of the group.

I happen to have a very intimate knowledge of all forms of photography, and, after carefully investigating every possibility of the cloudy effect being caused by some photographic error or some mistake in developing on my part, I was forced to the conclusion, after consulting other experts, that this cloud in the corner of the photograph was nothing less than a psychic emanation proceeding from the group of persons near it.

To those who have an intimate knowledge of this occurrence in connection with psychic investigation, the reason for this phenomenon will be very clear, for standing in the right hand corner of the group is Mr. Evan Powell, the famous Welsh medium (his head can be seen just above that of the man wearing a soft hat). One or two other mediums are also close by him, and it suggests to me that if I had given a longer exposure, it is likely that some further phenomena would have been observed, as the psychic cloud could then have had an opportunity of becoming stronger and probably developing a spirit extra.

What singles this photograph out from the majority of psychic photographs is that there was no desire at the time it was taken that anything of this nature should happen; in fact it was the last thing in my mind that such a thing was likely to occur.

It was just a case of a friendly snapshot of a few of my Merthyr friends, taken in ordinary sunlight in congenial conditions.

MEDIUMSHIP AND BUSINESS.

On this question, which was the subject of some remarks in Notes by the Way a few weeks ago, "Clairaudient" writes:—

"Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you," is as true now as when the words were first spoken. It is the atmosphere in which we live—our common-sense and business abilities being saturated with the higher spiritual forces—that helps us in times of physical, mental, and spiritual stress. If we are ever in correspondence with the higher planes of spirit life we can be intuitively warned, strengthened and even picked up when pushed down by inimical physical forces. Personally, in business affairs, I rely on the "promptings" (as the old Quakers used to say), and never find such impressions lead me astray. On the other hand, I never think of using my "guides" in place of my stockbroker, banker or solicitor. Indeed, the guides often say, "Use your common-sense, with prayer." As regards medical advice, they have often sent me to a doctor. The higher guides warn us against imagining that there is any infallibility of judgment in the regions beyond the grave. If all Spiritualists would realise this the state of psychic knowledge and practice would not be so often degraded as it is now.



WELSH MEDIUMS:

A Kodak Snapshot of a Psychic Cloud.

THE MESSENGERS.

By MARGARET H. IRVING.

It is a misfortune that many people who gain a little knowledge of Spiritualism, on receiving a communication from their loved ones, become too much obsessed with the desire to be constantly receiving messages. If the communication comes through a medium, then they task him or her powers to the uttermost; if they themselves are mediumistic then they are constantly drawing their loved ones around them.

Spirit communication is more in demand now than ever. Many a parent is saying, "If only I could get a message or some sign of recognition from my dear boy, then I would know there was some truth in spirit return, and my heart would be comforted." Many a sweetheart is wanting some message or some word of love from the one from whom she has been parted; many a sister seeks communication with her brother, and so on through all the scale of human relationship. It is after the first great joy of finding that the loved one still lives and can still speak with them, that danger lies. Parents seek, day after day, and sometimes all day long, to get their boy to communicate, forgetting that he is still in the school of life, and that had he lived on earth, and been away from home either at school or in some office, they could not be always telephoning to him, and keeping him speaking to them for an hour or more at a time.

It is still so in his spirit progression: he can and may be quite willing to give a little daily message of love and remembrance, just as when at school he wrote his daily letter home, but more than this is selfishness, and a sin on the part of parent, sister, wife or sweetheart.

Should there be something of deep moment, then the loved one will come and communicate in some way.

There is great need of progression on this side in developing the faculty of what I may call "the telegraph" between our departed friends and ourselves. When I say "telegraph," I mean the sudden quick message of importance that is conveyed to us when we are not standing, as it were, at the telephone waiting for the message.

Here, we have the ring of the telephone bell, or the double knock of the telegraph boy, but how are we to know when the unseen telegraph boy is at our door with his all-important message?

It is this that we need to develop—the method of wireless telegraphy that, in the midst of storm, can receive the message accurately, or feel immediately the presence of the messenger. The sensing of the presence can be more readily accomplished, but the mode of receiving a wireless message from the unseen is of vast importance, for it might be difficult for the loved one to come, even as it would be impossible for anyone to go from Scotland to London in an hour, under the present railway system. As life is here, so it is there, and according to the soul's progression and intelligence, does it understand the quickest method to communicate.

Again, many who get messages think that their loved ones are there to guide them all the time, but this cannot be, or their personal responsibility would be interfered with, and suffer accordingly.

Our friends may be so spiritually progressed that the Spiritual Self may give forth a light which may help to show us the way, but the searcher on this side must himself move the stones in his path, climb the rocks, and clear his way amid the thorns and briars in his road. The forest and jungle must be gone through, and the beasts of prey must be fought and conquered individually, though the light from heaven may still shine overhead.

There will come a time when even those nearest and dearest to us can no longer communicate, for Law inevitably rules in every sphere of Life, and on the other side they must, like us, abide by the rule. This brings us to the hour when we hear the command, "Stand still, and know that I am God." It also brings us to the crucial point of all, that the loved ones are His messengers, and communications should be taken always and constantly as from Him Who knoweth all things.

It is a safe passport for us to receive the Truth only.

Recognise God in all these things and then we need fear no evil; in the dark valley of despair or doubt the Comforter will be with us, and we shall yet emerge out of the darkness and shadow into the radiant light of the perfect day!

A FULL report of the social gathering at the L.S.A. on Thursday last will appear in our next issue.

We learn that Miss McCreadie has returned home, very much benefited by her holiday in Scotland.

We often pass through infatuation as ships pass through cyclones to come out in fair weather.—BASIL KING.

MR. STANLEY DE BRATH opens a course of addresses on "The Social Bearings of Spiritualism" at the British College on October 14th. Particulars will be found in our advertising columns. Last week at the College Mr. H. L. Fletcher, of Bradford, described to a very interested audience, his methods of work in the production of pictures and vase paintings.

"GRENADIER ROLF."

Communications from a son to his mother are given in much detail in this book.* After reading "Raymond" the mother concluded that similar consolation was open to her, and in sittings, first with Mr. Vout Peters, and afterwards with Mrs. Osborne Leonard, she obtained what she considered most evidential proofs. These are fully described. Those who object to a future life in which existence is very much the same as on earth will not take kindly to this portrayal. Rolf, a vigorous young man, still in his teens at the time of passing, gives many descriptions that will shock their sense of probability. For instance, he speaks of enjoying bathing there very much, and says "You don't have to bother to dry yourself here—the skin of the spirit body is a much closer texture—the pores are much closer together, for you don't feel the need to perspire—there are no nasty food juices and poisons to be worked out through the skin."

In reply to the mother's request to Feda (Mrs. Leonard's control) to describe what Rolf was wearing, she said, "He's got on a dark blue suit—like one he had on the earth plane, and he's got shoes on, brown shoes, not black ones, and the bottoms of his trousers are turned up, and pale blue socks—soft, thin ones, and he's got his hands in his pockets." We can imagine this painfully accurate description will prove the breaking point for many who prefer their long established ideas of golden harps and floating clouds.

These particulars, which by some will perhaps be understood to be subjective ideas absorbed by the medium and transmitted afresh to the sitter, will be read with a certain interest. They are harmless, if not veridical. The same cannot be said, however, of a gratuitous comment of one author to the effect that the teachings of Sir Arthur Conan Doyle are a blot on the history of Spiritualism. The comment is, rather, a blot on the book. What provokes this explosion is Sir Arthur's alleged attitude to certain religious doctrines.

MISS VIOLET BURTON AT GROVEDALE HALL.

Miss Violet Burton made a welcome re-appearance, on her return from her trip to America, at Grovedale Hall on Sunday evening last. In a trance address of singular beauty and power she held the very large audience in rapt attention.

A striking passage in her discourse was the following:

"We watch for those who show the light that comes from doing the Father's business. They are robed in the white aura of righteousness. We can see those who shine in this way. We behold the light, and are sent to find whence it comes, and we find it in the most unexpected quarters, this shining of the soul light, which is the vision of the true essence of what God made you. Such, though on earth, are living in the rhythm of a higher sphere; they are really living in Heaven while on earth. The white light which illumines them is the raiment of God." L. C.

PRAYERS FOR THE DEPARTED.

Miss H. A. Dallas ("Innisfail," Crawley, Sussex) writes:—

Having seen the inquiry in *LIGHT* for a prayer for those who have passed on, it may be of some interest to your readers to know that some months ago a correspondent pointed out to me that there is a real demand for some manual which will guide the thoughts of those who, in praying for their friends, no longer think of them as "dead," or "sleeping," or "departed." I took some trouble, therefore, to compile a manual to meet this need, but I have not succeeded in finding any publisher willing to undertake the cost of publication, which is heavy at the present time; and I am told that small books are not remunerative.

I should be willing to lend the MS. to anyone who would like to see it and who could be relied on to return it promptly; I should like a reference if the application is made by a stranger. The cost of postage, 2d., should be enclosed with the application.

THE FLAME IMMORTAL.—"Rose of the Flame Immortal" is the title of a book of verse by Madam Rose M. de Vaux-Royer, president of the Cameo Club, New York, U.S.A. (The Cameo Press and Publishing Co., New York). Madame Vaux-Royer's muse is tender, imaginative, and highly spiritual, but we appreciate even more than the poems themselves the poetical thought, though expressed in prose form, of the following explanation of the book's title: "Who can gather again the scattered petals of a rose and re-charge it with fresh perfume? The soul is silent in the flower, but manifests itself in man. The flames with which the Greeks enveloped and consumed the bodies of the departed, die out and are lost; but the flame of life does not die—it is immortal—bestowed from the Divine treasure house." The author dedicates her book to the memory of her husband, Clarence de Vaux-Royer, of whom another poet, the well-known Edwin Markham, writes that he was "an artist, a violinist of exquisite touch," who "had the graces of a gentleman and the courtesies of a friend."

* "Grenadier Rolf," by HIS MOTHER. The Kingsley Press, Ltd., 10/6.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.
—11, Miss Smith; 6.30, Mrs. Crowther.
Lewisham.—Limes Hall, Limes Grove.—Third Anniversary, 6.30, Mr. Ernest Beard.
Peckham.—Lausanne-road.—7, Mr. R. Boddington. 17th, F.O.B. at 7, Mrs. Annie Brittain.
Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Mr. Robert King.
Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. and Mrs. Smith. Wednesday 7.30, Dr. Vanstone.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, harvest thanksgiving. Thursday, 8, Mrs. Brown.
Woolwich and Plumstead.—Invicta Hall, Crescent Road.—11, circle; 3, Lyceum; 7, Mr. Prior. Thursday, 8, address and clairvoyance.
London Central Spiritualist Society, 3, Farnival Street, Holborn.—Friday, 8th, at 7, Mr. Punter, address and clairvoyance. 15th, Miss Florence Morse.
Holloway.—Grovedale Hall (near Highgate Tube Station).
—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, trance address by Mr. T. W. Ella; 3, Lyceum; 7, Mr. H. Boddington. Wednesday, Mrs. L. Brookman. Every Friday, at 8, healing meeting. 17th, F.O.B. at 11, Mrs. Mary Gordon.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—11 and 6.30, Mrs. Cannock. Mr. Sutton, of Sheffield, will give clairvoyance at the following meetings: Monday, 11th, 7.30, Assembly Rooms, Surbiton; tickets, 2/6 and 1/3 (including tax); Tuesday, 7.30, Bishop's Hall, members only; Wednesday, 8, Polytechnic Club, Fife-road; tickets, 1/4 (including tax); Thursday, 7.30, Bishop's Hall. Tickets at the door or from the Secretary, 22, Clifton-road, Kingston Hill.
Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Alfred Panter; 3, Lyceum. Wednesday, 8, healing service, Messrs. J. W. Hoskins and A. Gocher.

MRS. GLADYS DAVIES, of South Africa, has been conducting successful meetings with the Long Eaton (Notts.) Society. On Sunday, September 26th, she performed the dedication service for the little daughter of the Hon. Secretary, Mr. J. Waterfall.

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MANIFEST IS LIGHT!"—Paul.

No. 2,075—Vol. XL.

[Registered as]

SATURDAY, OCTOBER 16, 1920.

a News

PRICE TWOPENCE.

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London Spiritualist Alliance, Ltd.,
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PROGRAMME OF MEETINGS.

TUESDAY, 19TH, AT 3 P.M.—Clairvoyant Descriptions by Mrs. E. A. Cannock.
THURSDAY, 21ST, AT 7.30 P.M.—Address by Mr. P. R. Street.
FRIDAY, 22ND, AT 3 P.M.—Conversational Gathering. At 4 p.m., Address by Mrs. M. H. Wallis.

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

For further particulars regarding the work of the Alliance apply to the Secretary.

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At 6.30 p.m. ... MR. PERCY STREET.
TUESDAY, OCT. 19TH, AT 7.30 P.M. ... MRS. JEFFREYS.
"Mental Training." (Members.) Fourth Lecture.
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" " AT 3 P.M. ... LYCEUM.
" " AT 6.30 P.M. ... MR. FRANK J. HIGHETT.
Subject: "Biblical Interpretation and the Second Coming."
WEDNESDAY, OCT. 20TH, AT 7.30 P.M. ... MRS. S. D. KENT.
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Tuesday, Oct. 19th, at 3.30 p.m.—Clairvoyance by MISS FLORENCE MORSE.
Friday, Oct. 22nd, at 8 p.m.—Clairvoyance by MISS PETERSON (York).
Wednesday, Oct. 20th, at 8 p.m.—

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Mrs. Ernest Hunt wishes to hear of a Maid, re-

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A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,075.—VOL. XL.

[Registered as]

SATURDAY, OCTOBER 16, 1920.

[a Newspaper.]

[PRICE TWOPENCE.]

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1, Tel., Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

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NOTICE.

As some misunderstandings have arisen, it seems necessary to repeat that the price of the new and enlarged edition of "Light," commencing with the issue of the 30th inst., will be 4d., post free 5d. Commencing with that issue "Light" will consist of 20pp. illustrated, and will be obtainable at all Messrs. W. H. Smith & Son's bookstalls.

NOTES BY THE WAY.

We referred in a recent Note to Canon Wilson's objection to the idea that a material (*i.e.*, substantial) form is necessary to personality beyond the grave. In his little book, "Life after Death," he maintains that human personality has no form. On this point we may appropriately quote from Mr. W. P. Swainson's monograph on Swedenborg (p. 41):—

At death, Swedenborg tells us, man enters the spirit world, when he finds himself in a body similar in form to the one in which he dwelt while on earth, and which appears to him to be just as solid, real, and tangible, being composed of an astral, or spiritual, instead of a material, or earthly substance. He writes: "That the form of man's spirit is the human form . . . is evident from the fact that man is man from his spirit and not from his body; and that the corporeal form is added to the spirit according to its form, and not the reverse; for the spirit is clothed with a body according to its own form." Elsewhere he says: "When man passes from one life into the other, or from one world into the other, it is like passing from one place to another; for he carries with him all things which he possessed in himself as a man, so that it cannot be said that the man after death, which is only the death of the earthly body, has lost anything of himself. He carries with him natural memory, for he retains everything which he has heard, seen, read, learned, and thought in the world, from earliest infancy to the end of life."

Swedenborg, in the passage quoted above, bears the same testimony to the reality of the spiritual body as is borne by all clairvoyants before and since. It would be quite easy—too easy—to go into the metaphysical side of the question, as to the meaning of form, but we have to be definite in these matters. We do not expect to arrive at absolutes and root principles. It is sufficient for us to know that to the emancipated spirit the human form he wears is as real, tangible, objective, as his physical body was (or appeared to be) when he dwelt on earth. He loses his physical body but he has another vehicle analogous to it and far more serviceable. Argument as to the true nature of this body is apt to degenerate into hair-splitting. We know very

little about spirit intrinsically, but we are warranted in saying that whenever it expresses itself it is always associated with external form of some kind. As we have before said, there is a type of theologian (as well as mystic) who is so exceedingly transcendental that he ignores all the lessons to be drawn from the natural world and sees a great gulf between the life here and the life hereafter. The latter he regards as being entirely a matter of interior experience. So it is, but only relatively to this world. For wherever the spirit goes it must always have an outer as well as an inner life, an external form as well as an internal consciousness.

Under the choice heading, "The Coyness of the Spooks," Mr. Hubert Wales, the well-known novelist, contributed an article to the "Sunday Pictorial" of the 3rd inst., in which the public is informed that Mr. Wales is not the arch-sceptic he is popularly supposed to be. He is "certain there is something in Spiritualism." The only thing he is doubtful about is "whether there is enough in it to amount to proof upon the all-important question of survival of personality after death." He finds further "that science treats life after death as an impossibility, and that the scientific verdict is buttressed by the tacit attitude of humanity at large." The movements of furniture, he tells us gravely, have no bearing whatever on the question of survival. Still there is a "small pilule" in the way of evidence. It is contained in the records of the Society for Psychical Research; but even this "pilule" suffers from "energizing influences on its flank" by which Mr. Wales means the repeated failures of "the sealed envelope test." We give these points from Mr. Wales' article more for the amusement of our readers than for their edification. Incidentally it shows how the Press is waking, although it is still very much bemused with sleep. Presently the "Pictorial" will discover, as some of its contemporaries are doing, that as it is necessary to go to an astronomer—and not to a distinguished novelist—for information regarding astronomy so it is equally desirable to resort to a Spiritualist for reliable information on the questions with which Spiritualism is concerned.

A PERPLEXING PROBLEM.

C. E. B. (Colonel) writes:—

One of the many perplexing things connected with communications through a medium is the fact that in any séance so little reference is ever made to a former séance or to the contents of such a séance. There appears to be a tendency for each sitting to be self-contained, in a watertight compartment, so to speak. It is not absolutely so, of course, as the "cross correspondences" prove, and I, myself, have had reference made to a good "test" given a long time before through automatic writing by another psychic. Still, there appears to be a curious lack of continuity, and this is most marked in sittings with different mediums when the same communicator has come, and has in each case given good proofs of identity.

If I go to-day to a psychic "A," getting through to a certain person, and ten days hence go to a psychic "B," and the same person communicates, it would be natural to expect a spontaneous allusion to the previous sitting, and references to what was said at it.

I raise the point in the hope of arousing a discussion, and of evoking an explanation or a reasonable theory from those who have a wider experience than I.

THE first business of the philosopher is to part with self-conceit.—EPICETUS.

SOCIAL MEETING OF THE L.S.A.

A RECORD GATHERING.

As is customary, the opening of the autumn session of the L.S.A. was signalled by the holding of a Social Gathering, which took place on the evening of Thursday, October 7th.

Long before the hour at which the proceedings were announced to commence the hall was packed to its utmost capacity, and we fear many of the later comers were unable to find even standing room. Every item in the programme of the evening was received with enthusiasm—the opening speech by Mr. H. W. Engholm, the beautiful address given by Dr. Ellis T. Powell, and the other items, which included the singing of a new song entitled "The Return," which is likely to become, as someone put it, "the Armistice Anniversary Anthem of the country." The beauty of this song so appealed to Lady Molesworth, who was present, that we understand she has written a charming dedication which is to appear on the cover of each copy.

During the course of the evening Mr. Engholm, who presided, told the assembly of the many progressive steps which were being taken to make the L.S.A. the most up-to-date society of its kind in this country. He also referred to the reconstruction of *LIGHT*, which is to take place with the new issue on the 30th inst. His remarks were received with a degree of enthusiasm which showed how close to the heart of everyone was the well-being of the L.S.A., and what pleasure is provoked by the greater and wider influence which is now to be exerted by a journal which has been so dear to its readers and friends.

THE ALLIANCE: ITS POSITION AND PROSPECTS

MR. HENRY ENGHOLM, on behalf of the Council, welcomed the company and offered his apologies for the fact that the hall was not twice the size. The occasion, he remarked, was a very important one in the history of the Alliance. They were starting on a new era when the Alliance had to step to the front rank in giving the world the knowledge for which it was asking. In the old days the world was not anxious for knowledge on their subject at all; the few people who did want it came to their rooms. But to-day they, as a representative body, were being looked to for information. The whole country was anxious to know what Spiritualism was—what was the great message it had to proclaim. In his association with the Vale Owen Script he had received a vast number of letters regarding the messages, from people anxious to know. He was sure those who had been long associated with the Alliance and who had a deep and wide knowledge of the subject were anxious to help in diffusing that knowledge. The Council were going to keep the members well informed regarding the steps they were taking or proposed to take for the benefit of the Society, but this could not be a one-sided matter. Every member must be an active member, and do everything in his or her power to help the Alliance to grow into the biggest organisation of its kind in this country and to set an example to other countries. The knowledge he had of certain phases of the movement in other countries enabled him to assure his hearers that their example was appreciated. America, in particular, looked to Great Britain for sound judgment on these matters. They could therefore understand what an important position their Society occupied to-day. It was looked to also by the Church. Clergy of all denominations came to them for enlightenment and guidance regarding the facts and teaching of Spiritualism. The desire to give their great message to the world had been stimulated very largely by the wonderful, quiet, steady work the Alliance, with other organisations, had done in the past. The Alliance held a position of the highest character regarding its aims and methods, and that was largely due to the noble manner in which Mr. H. Withall had conducted its affairs. (Applause.) For a long series of years he had handled the rudder of the ship and steered it through perilous seas. Before he retired from his active work he gave certain suggestions as to what could be done. Knowing that he had not the activity and strength to bring them to fruition, he yet had the foresight to anticipate them, and the Council were going to see that the wishes he had expressed were carried out. The introduction of new methods, and reorganisation of office arrangements to bring the work of the Alliance up to date, had of course drained its coffers to a large extent, but he (the speaker) was sure that his hearers would stand by them and see that the Society prospered not only in fame, name and good work, but also from a pecuniary point of view. They were under the watchful eyes of the Press, and everything they did must be reasonable, right and truthful in every respect.

The Council had appointed Mr. Howard Mundy Secretary of the Alliance. Mr. Mundy had been president of a large Society at Bournemouth, and was thoroughly well versed in their subject. He (the speaker) had been daily in close association with Mr. Mundy for some time past and was sure he would render members every possible help. Mr. Engholm then introduced Mr. Mundy.

MR. HOWARD MUNDY said: "I feel somehow that I have been trotted out before you for your inspection, and I hope you like the look of me. (Laughter.) Now I am a man of very few words, but what little I do say I try to make to the point. The London Spiritualist Alliance has had a great and useful past over a long series of years, but its future has got to be greater than its past, that is to say that it has to rise to the needs of the day. Realising this I shall endeavour to do all in my power to increase the roll of membership and to get you to realise that the Alliance is a home and meeting place, where you can gather together and discuss those problems in which you are interested. I shall do all I can to widen the sphere of its influence and increase its activities, and you will find me at all times approachable. I must not, however, be taken to be a walking encyclopædia, but apart from that anything I am able to do I shall be willing to do. I am conscious that I am called upon to follow in the footsteps of one who for years has endeared himself to every member and who gave the best years of his life to the Alliance (applause); and the thought humbles me somewhat, but with your help I hope to come through. Before I sit down I want to say this—your duty as members does not begin and end when you pay your subscription. It includes that (laughter), but membership of the Alliance is going to mean more than that in the future, if it has not done so in the past. I cannot stand alone; I must have the help, support and comradeship of every one of you, and, somehow, I don't think I am going to ask for them in vain. (Applause.) As time passes you and I will get to know one another better, and with that deeper understanding may there follow a mutual trust and help.

Mr. Mundy's brief address was followed by an exquisitely rendered violin and piano duet by Miss Walen and Mr. Weismann, after which the audience were favoured by Miss Ena Toler with the first public rendering of a new and very striking psychic song entitled "The Return," composed by Mr. Herman Darewski. The words, which are by the well-known song-writer, Mr. Boyle Lawrence, are so beautiful that they well deserve to be printed—especially for the benefit of those who were unable to be present:—

"THE RETURN."

There came a strange, dim silence in the night,
And yet a murmur as of flutt'ring wings,
A soft dear fragrance, and a sweet delight—
And something in my heart awakes, and sings.
Despair has fled, and gone the agony,
And all the bitter loneliness and fear,
There through the curtain 'twixt the moon and me
A Shadow passes, and a Voice I hear.

"No longer suffer; ah, no longer weep!
This is no dream, dear heart; you do not sleep;
I did not leave you that one year ago,
I have been with you, sweet, did you but know.
I saw your tears—but why, dear, why?
There is no death . . . and I am I."

And then my love came close, and oh, 'twas true,
And spoke dear words, and called me by my name;
This was no empty wraith—I knew! I knew!
My love was here, the same, the very same.
"We do not pass away, we just pass by,
Our life is your life, though 'tis sweeter far;
We love as you love, laugh as you, and sigh,
'Tis never that we have been, but we are.

And when we leave you, oh, take heart of grace,
We will come back to you, back through the space,
Love gives the trumpet-call, serene and clear,
Love—and your pray'rs—are all that we can hear
Each to his own we shall reply—
'There is no death . . . and I am I."

The CHAIRMAN then referred to the presence amongst them of Dr. Ellis T. Powell, newly returned from Canada, and called upon him to address the meeting.

THE SPIRITUALISATION OF TOIL.

DR. ELLIS T. POWELL, in the course of an eloquent speech, alluded to his recent tour through Canada as a delegate of the Press Conference. Describing one of the main aspects of Canadian inventiveness and resource, he referred to the many wonderful devices for using natural forces in the service of man—particularly water power, which was made to supply electrical energy for operating innumerable machines. His account of some of these was truly surprising. It seemed to him to betoken a general human ambition to abolish the drudgery of life and thus to leave larger scope for the expression of man's spiritual activities. It was part of a general world-movement illustrating the increasing power of spiritual forces now coming into human life and all tending to the same end, although it was no doubt the case that many of the inventors and artificers were not fully conscious of the end towards which they were working. In a glowing picture of the activities of the unseen world he expressed his conviction that all the various occupations

* We understand from the Darewski Music Publishing Company that this song will be on sale by the 25th inst. Copies will be obtainable at the offices of *LIGHT* on and after that date.

followed here in this world as part of the true vocation of workers were continued in higher grades in the next. Alluding to the well-known text, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours and their works do follow them," he said that it was a beautiful thought as it stood, but became more profoundly significant when the true translation was known—"that they may rest from their irksome toils but their congenial activities follow them." All the corroding care, anxiety and worry that arose from fitting square pegs into round holes would pass away; and only the devotion to congenial activities remain.

Twelve months ago he addressed a great audience in York and told his hearers that he had not the least doubt that some of their boys who had left the engineering shops and had fallen in the war were among the engineers of the great stellar system because the Great Contriver had called them to Him and given them their proper work in the vast operations of the cosmic scheme. That was the doctrine that would put new life, new energy, new joy, into an out-worn world. (Applause.)

Mrs. Musgrave then gave a very amusing recitation, and Miss Walenn and Mr. Weismann delighted the audience with another lovely duet for violin and piano.

THE FUTURE OF "LIGHT."

Before the meeting closed Mr. ENGHOLM took occasion to refer to a matter which had been much in the minds of the Council—*viz.*, the future of their weekly paper, *LIGHT*. That journal had been wonderfully handled from its earliest days. Mr. Edmund Dawson Rogers, to whom it owed a large measure of the success which it achieved, was a great newspaper man. A week or two ago he (Mr. Engholm) was at a séance with Mr. Evan Powell at Merthyr Tydfil, in the course of which a strong voice addressed him, and, giving the name of "Edmund Dawson Rogers," bade him make the paper a great one, and told him two or three things showing how deeply Mr. Rogers was still interested in the work with which he had so long been associated. On October 30th *LIGHT* would come out in a new and enlarged form and with an attractive cover on which the contents would be announced. It would be necessary to double its price, for the paper for which they had been paying 2d. a copy had sometimes cost 2½d. to produce, but he felt sure that his hearers would willingly help to make *LIGHT* not only the greatest journal of its kind but the paying proposition which it ought to be, and the very backbone of their Association. If any of them were in the position of having a few thousand pounds to spare to aid this object, let them write out a cheque—he would not mind how large the amount! Few papers had dealt with their subject as *LIGHT* had done, but now in addition to its high literary quality, the continuance of which, under the present editorship, would be fully assured, the journal would become a good advertising medium.

A smile went round the assembly as the speaker, pressing home the duty of every member of the Alliance to support its journal, exclaimed: "No face should dare venture to show itself at our meetings whose owner doesn't take it in! Your subscription to *LIGHT* is as important as your Income-tax and should be earmarked in your necessary expenditure every year."

Mr. Engholm closed by thanking all who had helped to make the meeting a success and assuring his hearers that an even more attractive programme would be provided for the next social gathering.

THE LATE DR. W. J. CRAWFORD.

FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY.

In addition to the sums already acknowledged, the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

	£	s.	d.
Amount already acknowledged	176	5	6
F. Lederer	20	0	0
A. W. T.	10	0	0
Ray Knight	5	5	0
Lady Dewar	5	0	0
Lieut.-Colonel	4	0	0
Anonymous	3	0	0
E. and M. L. C.	2	2	0
Nano	2	0	0
Lady Mosley	1	1	6
Mrs. Louise Berens	1	1	0
Miss S. Gregory	0	5	0
	£229	19	6

Do not require the spiritual fruitage until the period of ripening is passed. The physical beginnings may be long and difficult, but they are necessary and their spiritual results are assured. The soul requires the conditions and experiences of a temporal and physical life as a seed requires soil. The physical and natural help forward the beginnings of the spiritual.—"THE MESSAGE OF MARY."

MR. COULSON KERNAHAN'S LATEST.

In one of the night actions of Nelson's day Captain Saumarez drove his ship between a French and a Spanish man-of-war, delivered a double broadside at pistol range, and extinguishing all his lights, passed on, leaving his two opponents shrouded in smoke and furiously cannonading each other, to the great amusement of the English sailor. Not unlike this is the spectacle of Mr. Kernahan, in his latest book,* declaring Spiritualism to be genuine but diabolically cunning to ensnare, and Mr. McCabe declaring it a fraud and too silly for words. The arguments are mutually destructive, our ship passes on unscathed. Mr. Kernahan's position is one with which we are very familiar: it is that of the literalist Churchman, who takes his stand on the well-worn and often-answered texts of Deuteronomy and Leviticus, which he quotes as Divine authority. That he hates Spiritualism he continually reiterates; that he does not understand it is obvious. He seems to think that it consists in seances, and is apparently quite unaware that many Spiritualists dislike seances not held for definite purposes. His previous book told us that he had scarcely any first-hand knowledge, having in his life attended only one séance; and in this he collects all that he can find against it, ignoring such matters as the gift of healing, which is not to his purpose.

Spiritualism, according to him, "has in view the destruction of Christianity." "The Church has endured 2,000 years, Spiritualism came into being seventy odd years ago." "It destroys belief in the Atonement." "Mr. Vale Owen must know that it denies Christ." "God has shut and locked the door between the two worlds," and it is impious to "force that door." (This seems to mere Spiritualists an impossible feat against Omnipotence.) Browning's "Sludge" is, of course, brought in, and the alleged recantation of the Fox sisters. He takes the Lyceum movement to be "the initiation of children into the mysteries of occultism" and stands aghast. "The gravest word of all" that he has to speak is as follows:—"Knowing that it is to the promise of, and by the sacrifice of the Saviour that men and women look for a life to come, the Powers of Dark set out, so it seems to me, by means of Materialism, to undermine man's faith in immortality; and then, by the equally materialistic means of so-called Spiritualism, sought to restore man's faith in an immortality in which there shall be no Cross and no Christ." The many books by sincere Christian Spiritualists he has, of course, not read, or he would be guilty of deliberate suppression of the truth, nor, of course, does he see *LIGHT* or "The Two Worlds," or he would know that much writing in both papers testifies to the real belief in Christ, which makes many heartily desire to get back to Himself without the later theological complications. Some of Mr. Kernahan's warnings may be useful, there is no doubt that evil-minded persons may misuse the highest truths—*Corruptio optimi pessima*—ecclesiastical history supplies many instances. Logically, of course, Mr. Kernahan is at issue not only with Mr. McCabe and the materialist school, but with Biblical learning also. He "firmly believes that 98 per cent. of the phenomena are fraudulent" (why exactly 98?) and the rest are diabolical. The Lambeth Conference, with vastly more personal and written evidence before it, came to a different conclusion. He distinguishes between Spiritualism and the ideas of Spiritualists, whom he says (p. 14) he has found "absolutely honest," but Spiritualism produces "a chemical change" in their faculty of judgment, which causes them to "see black as white." God has "sent them a strong delusion that they should believe a lie." In short, denunciation, not logic, is Mr. Kernahan's strong point; and to answer his theological points is pouring water into a sieve.

V. C. D.

"PRAYERS FOR THE DEAD."—A Harrogate reader kindly informs us, that the leaflet to which attention has been directed may be obtained from Messrs. Mowbray, Ltd., 28, Margaret-street, Oxford Circus.

THE SPIRITUAL MOVEMENT AT NEWPORT (MON.).—In a letter just received from Mr. George MacLachlan, a member of a family long associated with Spiritualism in Scotland, he tells us of the progress of the movement in Newport (Mon.). He writes:—"We are going along satisfactorily in our new premises, taken over from the Unitarians last February, and are endeavouring to raise the purchase price of £1,300, but still require nine-tenths of the amount! On the 6th inst., we had an absorbing address from the Vicar of St. John's Parish Church, Maindee, the Rev. Llewellyn Jones, who took the chair when Sir Arthur Conan Doyle gave his lecture here. We look forward to a successful winter, and have commenced busily with five evenings this week. The town could support half a dozen small halls were they judiciously placed in the various localities. Speakers with fiery enthusiasm to arouse the aimless crowds on the streets have a rich field waiting for development here, as in most towns."

* "Black Objects." Religious Tract Society, London, 1920.)

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

THE GREAT MESSAGE.

HOW THE PRESS IS DELIVERING IT.

At the Conference of Bishops held at Lambeth Palace in July and August, the prelates appointed to consider the claims of Spiritualism were told by the editor of *LIGHT* that a life after death was a fact in the natural order—a "fact in Nature"—and therefore in itself possessed no special theological significance; and that it was one of the purposes of Spiritualism to proclaim that fact. That has long been the attitude of *LIGHT*, which, however, has never lost sight of the tremendous spiritual significance of man's survival of death, *i.e.*, that he survives because he is a spiritual existence. The universe, regarded as an expression of Spirit, would have had no meaning but for the fact of human survival. That Nature, like some vast machine, should have worked ceaselessly for millions of years to produce the flower of her creation—man—only to drop him into the grave, extinct, would have been mere fatality. It would, indeed, have marked complete failure, unthinkable where infinite Intelligence is concerned.

In this matter we take a very wide view. We hear authority quoted against authority on some question of doctrine—what the parson said, what the medium said, what the spirit communicator said as to some particular question relating to the future life. But in the end all comes down to individual experience. We are told sometimes that Spiritualism is anti-Christian. How can it possibly be? Jesus taught the reality of the Spirit, the guidance of the Spirit, the fellowship of the Spirit, and Spiritualism bears witness to the truth of His words. So far as the Church has forgotten or ignored His teaching in this regard, to that extent it may find in Spiritualism something antipathetic to itself. But if it takes up certain dogmas and points of doctrine on which there are differences of view amongst even its own members, and places the opinions of a section of these in opposition to those of a section of Spiritualists and on that opposition bases a complaint that Spiritualism is anti-Christian it is clearly in the wrong. We must look at the central truths, not merely at side-issues.

We were greatly impressed by a letter in a daily paper recently on this central truth of Spirit, in which the writer, Mr. Samuel Pollard, a graduate of Trinity College, Cambridge, avers "that neither the Bible nor Science is endowed with the voice of final authority." He points out that both the Bible and the findings of Science are liable to constant revision, and then observes:—

The fact is that there is only one authority sufficiently equipped to speak with finality on any matter, namely, the active, able Spirit of God whom the Bible also terms the Spirit of Truth.

That is a remarkable declaration, and so also is his concluding sentence in which he tells us that "all the error and confusion that has crept into the minds of men, to their great damage," is due to "the neglect of that important factor, the Spirit, whose duty it is to lead humanity into the truth."

Never before, in the secular Press at least, have we seen a statement so vital and momentous on the religious side.

It represents Spiritualism and its message in their religious aspect, just as the Bishop of Birmingham's recent declaration at Manafield touches on our subject on what may be called its secular side. The Bishop is reported to have said that "the last thing any reasonable being should do was to stamp on Spiritualism altogether. There was nothing unreasonable in the quest of these people [Spiritualists]."

These two deliverances are both instructive—they

show the trend of later-day thought, and reveal a dawning recognition of the fact that Spiritualism is both reasonable and religious, for while it is true that Mr. Pollard was not writing of Spiritualism he was moved to express the very essence of that teaching of Jesus which is at the core of the message of Spiritualism to the world—the reality of the Spirit as the Guide and Helper of humanity, working as we know It works through unnumbered instruments as Its ministers and messengers. As to the Bishop, he has gone as far as we can reasonably expect in the circumstances. We may admire valour, but we equally admire what has been described as its "better part"—discretion.

"SPIRITUALISM: ITS IDEAS AND IDEALS."

BY DR. ELLIS T. POWELL.

[It should be explained that the article which follows was originally written as an Introduction to the book, but owing to Dr. Powell's absence in Canada, it was too late to be inserted. It will probably be included in a later edition.]

It is the fate of all great movements to be exploited on the one hand by charlatans and hampered on the other by ignorant and emotional enthusiasts. The movement is the more likely to suffer from these allied embarrassments if it be concerned with the lofty and the materially intangible part of man's environment. That is the reason why, of all the influences operating upon man and shaping his destiny, religion has been discredited by concerted exploitation as well as by mischievous emotionalism, occasionally blossoming into religious mania.

If religion itself, one of the primary and peremptory needs of humanity, be thus subject to misuse and abuse, we may be certain that its contributory factors—or rather, perhaps, its basic sciences—will suffer in the same way. And since an essential factor of religion is the belief in the survival of human consciousness after bodily death, it follows that charlatanry and instability of intellect are likely to manifest themselves in association with any systematic endeavour at the exploration of those mysterious planes of consciousness which lie beyond the grave. Their introduction is no reproach to the explorers, but only an exorcism on their work.

But both exploitation and emotionalism will be restricted in their orbit if the leading exponents of the science be men of solid and balanced intellectuality. It has been the happy fortune of psychic research to possess, in the editorial chair of its leading organ, a personality endowed with a singular measure of common sense, a knowledge and experience of the world, and a shrewd, incisive judgment, in combination with the widest psychic learning, arising both from natural gifts and from wide experimental research. The brilliant work of David Gow, contributed to an epoch-making movement at the most critical moment in its history, will leave indelible traces upon its whole future evolution.

For that reason the present essays may be unreservedly commended to the thoughtful student of psychic research. The commendation does not involve the writer of this introduction in an endorsement of every argument, nor yet in an intellectual union with every sentiment, in Mr. Gow's volume. What it does mean is that every line may be taken as proceeding from an acute and balanced mind, and as possessing an indisputable claim upon the consideration of the reader. He may accept or repudiate; but he will never be compelled to say (as he might occasionally have to do where certain factors of the literature of Spiritualism are concerned) that the reasoning makes no appeal to the virile and untrammelled intelligence.

If the use of a hackneyed expression be not repugnant one may say that this book makes its appearance at the psychological moment, for this is the time when the Spiritualist movement is expanding in all directions, attracting the attention even of those who five years ago had scoffed at its very name. Such open-minded enquirers, prepared to be convinced if the evidence for conviction be supplied, become the most sincere of all converts, and the most effective of all propagandists. They speak of what they know. Their affirmation springs from knowledge, not from traditional acquiescence. To no volume could such enquirers turn with so full an assurance of finding skill, experience and sanity combined, as to the book which it is my privilege to preface with these few lines, themselves the testimony of a profound personal appreciation, the fruit of a long, intimate, and valued friendship.

SIR OLIVER LODGE has done more than any other living person to forge the link of understanding that the material and non-material worlds are bound in one inseparable whole.—DR. J. H. HYSTON.

* "Spiritualism: Its Ideas and Ideals," by DAVID GOW, Editor of *LIGHT*. (John M. Watkins, 2/- net.)

FROM THE LIGHTHOUSE WINDOW.

We have to record the passing of Mr. Cecil Husk, the blind medium, which occurred in the early hours of Monday morning last, at his residence, Peckham. We intend to give particulars of his remarkable career in our next issue.

We received a visit last week from Dr. Sydney Alrutz (of Upsala University). On October 4th Dr. Alrutz read a paper before the Society for Psychical Research on "Problems of Hypnotism. Experimental Investigations on Nervous Effluence and Telepathic Influence." He illustrated his remarks with lantern slides made by Ochorowicz. The Doctor returned to the Continent on Saturday last.

Mr. H. W. Engholm will speak on Sunday evening (October 17th) at the Steinway Hall before the Marylebone Society on "The Angelic Ministry in the Vale Owen Scripts." In conversation with Mr. Engholm on the subject of his address he tells us that he is going to make some references to matters which have hitherto been unpublished.

The Rev. C. Drayton Thomas gave an address on Spiritualism on Sunday afternoon last at the Leysian Mission, City-road, before a large audience of men, who displayed the utmost interest in the subject. Mr. Thomas gave an interesting summary of the tests from "The Times," which he has already described in *LIGHT*.

Mr. Thomas prefaced his remarks by stating that he was in the curious position that, having read everything against Spiritualism which he could find, he had never met anything to which there was not, in his opinion, an obvious answer. The chairman said he had received protests against the use of their platform for the advocacy of Spiritualism. He added that if Spiritualism was true—and on that subject he preserved an open mind—then it was a thing they wanted to know about. It was significant that this liberal view was received with applause by a large Methodist audience.

In Sir Algernon West's "Contemporary Portraits," just published, the following story is told. Sir Henry Taylor, a mandarin at the Colonial Office and at one time of some fame as a poet, "was a vain man and so pleased by the scarlet robes of his D.C.L., which had been bestowed on him by the University of Oxford, that he used to wear them at his own dinner table, whereby hangs a tale. Years after his death a resident at Bournemouth, going to her room, saw in the passage a man in a scarlet robe disappear through a door." She afterwards heard that Sir Henry had lived and died in the house.

Commenting on this case in a leading article, the "Daily Mail" writes: "Has anyone else seen this scarlet ghost? A good many years have passed since the real old-fashioned ghost had the distinction of being scientifically investigated. In fact, the domestic ghost has been rather passed over lately in favour of the more fashionable emanations which Spiritist séances have made so familiar. The time seems ripe for a fresh and really thorough test of the ghostly phenomena in the haunted house."

Mr. Albert Chevalier, the popular actor, whose entertaining reminiscences are now appearing in the "Evening News," is described in that journal as being an inquirer into Spiritualism.

"Joy here—more light on earth" was the message received lately by one of our leading workers. The tenor of the message has been confirmed from other quarters, and the statement is made that there are "great rejoicings on the other side" in connection with special attempts now being made, with great success, to demonstrate the reality of spirit existence. Much that is happening and, as we have reason to know, will yet happen before long, lends support to the idea. A glance through recent issues of *LIGHT* well illustrates the point.

In connection with the Edison experiments referred to in last week's "Lighthouse," a correspondent, A. W. T., is struck by the fact that Benjamin Franklin is said to have been one of the group of guides associated with the late Rev. W. Stainton Moses ("M.A. (Oxon)"). Franklin was keenly interested in the technique of communications and assisted Mr. Moses in psychic photography. In Volume XXIII of his MS. Notebooks, pp. 19-29, Mr. Moses relates that on one occasion he had a vision of an assemblage over which Franklin presided, called to discuss the subject of control. Franklin explained the subject to him later and gave instructions for the constitution of circles and the

harmonising of the members. "If," our correspondent remarks, "he is not now at the back of Edison's experiments he may be cognisant of and interested in them."

In the "Evening News," A. M., writing in reference to the withdrawal of the psychic play, "The Crossing," from the Comedy Theatre, says that some people will draw the inference that the public are sick of "all this psychic business," but A. M. (who is doubtless Mr. Arthur Machen) comments, "But this is 'stuff.' The Other Side is a matter of permanent interest to humanity. The war underlined a question that men had always asked and always will ask." He adds that the drama, to be effective, must be dramatic, and it was from that aspect that "The Crossing" failed.

Mr. F. Britten Austin has a story in the October "Strand Magazine" entitled "She Who Came Back," in which skilful use is made of the fact of apparitions of deceased persons appearing at or near the moment of death. A man who has been separated from his wife receives a visit from her at eleven o'clock at night. After a long and friendly conversation she insists on leaving, and shortly after he is rung up by the police to say that his wife died at eleven o'clock in a boarding house, the husband being traced by a letter with his address found on the wife.

We have received from Paris the first number of the "Bulletin de l'Institut Metapsychique International." Among the interesting contents is an address by Professor Richet on Premonitions. We note the appearance of an abridged edition in French of Sir Oliver Lodge's "Raymond." The account of Mr. Fred Barlow's investigations with Mr. Vearncombe the medium for psychic photographs, is reproduced from *LIGHT*. A review is given of Camille Flammarion's new book, "La Mort et son Mystère."

The French newspapers report that M. Camille Flammarion does not consider that Edison's proposed apparatus for receiving spirit messages is likely to succeed. In his opinion the human brain is the best instrument.

The Paris correspondent of the "Morning Post" quotes the opinions on this subject of a number of scientific men. Professor Maquenne, of the Natural History Museum, dismisses the whole matter as "humbug." Professor Laveran, of the Pasteur Institute, says: "I don't believe a word about this alleged invention, any more than I believe in spirits. Every so-called 'Spiritualist' phenomenon has proved, when it has been closely studied, to be trickery. There can be no two opinions on the subject." Professor Robin, of the Faculty of Medicine, asserts that "there is nothing to lead to the belief that there is any such thing as *post mortem* existence under another form," and counsels that such day dreams should be left alone.

M. Lippmann, professor of physics at the Sorbonne, says he hopes, for Edison's own sake, that he has never made the statements put into his mouth by his interviewer. Professor Branly, Professor of Physics at the Catholic Institute, whom the French acclaim as the inventor of wireless telegraphy, says: "If Edison really made the statements attributed to him, all I can say is that he is deluding himself. Even if his apparatus works it will not follow that its action is due to spirits. Certain natural forces may have this influence, as often happens in connection with wireless telegraphy."

A new film play, "Earthbound," a dramatisation of Basil King's remarkable story of the Unseen World, is to appear on the cinematograph screen before long. It is a photo-drama of intense and powerful interest in which one of the characters—after a tragic death—returns to right the wrongs he has done on earth in connection with a guilty love. One of the lessons taught in the play is that "Love misused puts all creation wrong." It is a play with a purpose—a spiritual rather than a merely psychic drama, for in it the psychic element, which is its main feature, is kept throughout on a high plane and the lessons taught are entirely pure and true.

From the "Lyceum Banner" (October) we quote the following beautiful tribute sent by Mr. H. W. Engholm in acknowledging the receipt of the membership card and badge of the Lyceum Guild. In expressing his appreciation Mr. Engholm writes:—"The future is in the souls of the children of to-day, and the Lyceum Guild with its spiritual foresight is to my mind engaged on the most important of all work in carrying out God's purpose in the training of little children to understand the true meaning of the term 'guardian angel.' God bless you and your workers for the vital work you are doing to bring up the little ones to a proper understanding of the greatest desire mankind can express—'Thy will be done on earth as it is in heaven.'"

OUR PSYCHIC SELVES AND THEIR POWERS.

By F. E. LEANING.

We were told recently by Dr. McDougall that the reason why so few professional psychologists have concerned themselves with psychic research was their sense of responsibility towards the public. Give them an inch, say the scientists, and we fear they will take an ell. What proportion of the thinking public are patiently waiting for the inch we cannot say, but certainly large numbers have, without waiting, already taken not an ell, but an acre, and are camped out happily, but in the most promiscuous manner, over the whole area. They are the same section who, in earlier days, produced the fashion of table-turning, reading mottoes in nuts, getting handkerchiefs tied up like cockatoos, and so on, down to the planchette tables which we are told are in use in some women's clubs from morning to night just now. To such, as sheep having no shepherd, Mr. Carrington's newest book* is intended as a guide; his sense of responsibility being of such an opposite kind to that referred to before, that it appears his duty as a psychic researcher to rush in where the scientific fear to tread, and to tender 358 pages of advice on every kind of mediumship; for, as he assures us in the very first paragraph, as everybody has psychic faculties, however latent, everybody is a medium of some sort, if he can only find out which sort.

The Preface, it is true, betrays more than a strong suspicion of how such an attempt may look to serious observers—who may bring developed powers, other than psychic, to bear upon it. For after stating that the book is "decidedly positive and spiritistic in tone," which it certainly is, he deprecates any criticism of it as "spiritualistic," on the ground that the views are not the author's own, but only those generally accepted. "I have merely endeavoured," he says, "to state the traditional and accepted theories, without in all cases endorsing these views myself." Where, then, are his own views, thus carefully separated and shielded? For that we turn to the other side of the page, to be assured and re-assured—three times, in all, to make sure that we really believe it at last—that the author accepts survival "tentatively, and for the sake of argument"; in spite of a previous declaration that the book "does not attempt to defend the statements made by any show of argument." Quite a wire entanglement!

With a further remark, however, that "Psychical Research seems to be tending more and more towards an acceptance of the spiritistic interpretation of the facts," most will be in agreement. It shows also, however, a twin tendency: to pay more and more attention to marking out the boundary of our own powers, groping for the actual limits, if they can be found, of that new dimly-lit world of the sub-conscious which our forefathers knew not. Abercrombie, Galton, De Boismont, Ferrier, and the "Animal Magnetism" school, in the light of their day, made such attempts; and the history of that tendency, carried down to the present, and cleared of side-issues, would have been a work very well worth doing, and of permanent value. One could wish Mr. Carrington had confined himself to the first part of his title, and given us a well-weighted study on such lines: for only a writer of long experience and wide reading could do such a thing adequately. Or, at least, we might expect at the outset some definition and enumeration of "our psychic powers," such as Mr. Coates gives, for instance, in his "Seeing the Invisible." But, as the Laird of Cool said to the minister who asked if he had not received Judgment when he died, "No such thing! No such thing!" The reader may enter upon the course of the forty-one chapters almost anywhere, except the last, where he learns to breathe psychically, and pronounce the Sacred Word; and there is no particular reason why he should not "cure" a haunted house before he pays a short visit to the asylum (chap. xxiii.), or exercise his "magnetic gaze" on friends at hand before he takes to terrifying the absent with visions of himself in unexpected places. Little method seems to be observed, or needed, among the bristle of "how's" with which the book abounds; but whoever perseveres to the end will find himself rewarded in the favourite "occult" fashion by the power to bear himself masterfully towards all vampires, hypnotic suggestions, photographic plates, the evil eye, and the weaknesses of his own mortal mind. It is a little late, however, after studying eight different kinds of clairvoyance, experimenting with the trance, healing the sick, speaking inspirationally, and learning "How Spirits Talk," and walk, to enquire (Chap. xxxiv.) if it is "right to investigate psychic phenomena"! It must not be thought that there is any general advocacy of the policy of casting oneself headlong into the psychic crucible, and trusting to "the traditional theory" to see you through. Warnings are abundant, except the one essential warning as to the kind of motive underlying all such efforts; many injunctions as to the value of sound health, restrained diet, sleep, avoiding dark secesses and solitary development, and attending a circle on the top of a high mountain for preference, are quite wholesome. But of no kind of book is it truer than of this kind that "one man's meat is another man's poison."

*"Your Psychic Powers and How to Develop Them," by HERBERT CARRINGTON, Ph.D. (Kegan Paul, 12/6 net).

and the author's responsibility would be much heavier than it is if he had not revealed himself in several places, notably in chap. xxiv. (on Prayer, Concentration, and Silence) as being ignorant still of the first elements of spiritual life. So that the reader must do as one who holds a magnet over a heap of dust, that it may draw to itself its own; let him bring to it the magnet of discrimination, and a life already set to the true pole, and all that he may rightly and wisely accept will make itself apparent to him.

AN EXPERIENCE IN A HAUNTED HOUSE.

"IMPRESSIONS ON THE AIR."

That many events in the past—especially those in which violent emotions were called into play—have left a lasting record on their surroundings, has been abundantly proved. Here is an instance sent us by one of our old subscribers, a lady residing at Nice:—

Not long ago my husband and I were house-hunting. We saw a good many flats, but none seemed to suit. Finally I discovered a board bearing the announcement "a louer" on a nice-looking house, and we went in, and asked to be allowed to visit the flat, which was empty. We went over it, and liked it, the size and number of rooms suiting us. While my husband was going round the rooms, measuring them, I wandered about, inspecting the place generally. Suddenly, in one of the rooms, a most awful sense of despair and anguish came over me. I felt as though the world was at an end for me; a choking, breathless sensation took my throat, I gasped for air, and felt dying. I had just strength to call for my husband, who came at once, opened the window, and tried to bring me round. But the feeling at my throat was awful, just as though I were choking with blood. I begged my husband to take me away from that house, as nothing would ever induce me to set foot in it again. The sensation was so acute that it lasted for several days. Some time afterwards, in talking to an old resident, I mentioned the difficulty of finding a suitable abode, and casually said, "I saw a flat in Villa A, but it did not do at all." I gave no reason. She at once remarked, "But you could not possibly live there! A dreadful case of suicide occurred there many years ago; a man cut his throat after losing his money at gambling, and I'm told the place is haunted by him. A friend of mine, a Scotch lady, who was staying there with friends, saw him, and was quite ill with fright."

I may add that this is not the first time such an experience has happened to me, as I am very sensitive to surroundings as well as people's auras, whether bad or good.

THE SUSTENTATION OF "LIGHT."

As our readers know, we have made this a matter of denations from our friends, partly to enable us to maintain our old price. Now that a change is unavoidable in order that we may be self-supporting, we have only to ask for sufficient funds to aid us to meet the necessarily heavy initial expenses entailed in enlarging LIGHT and making it not only an independent, but an important journal that shall carry the message of Spiritualism to the forefront and supply a great public need. We look to those who are in sympathy with us to strengthen our hands. Meanwhile we acknowledge, with thanks, the following donations:—

Lieutenant-Colonel ...	£ 2 0
"Nano" ...	2 0
Miss G. Massey ...	1 0
Miss Hepburn ...	0 5
	0 5

L.S.A. MEMORIAL ENDOWMENT FUND.

The Council of the London Spiritualist Alliance acknowledge, with thanks, the following donations:—

F. ...	£ 5 3
Ben Davies ...	1 1
Edward Holmes ...	1 1
Mrs. Gerald Lutwyche ...	1 0

RECIPROCAL PRAYER.—The result of the war has been to awaken a wide-spread demand for a prayer for the dead in our services; and we hope that, ere long, it may be given us. But I confess to a certain amount of dread as to the form such a prayer may take: such collects as we had in our published War-prayers lacked the all-essential note of simplicity, and they distressed many by references to such at rest in Paradise and so forth. But if it be lawful and right to pray still for your dead friend, is there anything to prohibit you from asking his prayers on your behalf? A boy knows that his mother has prayed for him every day in this life, and the knowledge is a strength and stay to him. She dies; may he no longer say to her, "O mother, pray for me"? Once more, instinct answers "Yes." Why not?—"Death and Beyond," by C. T. WOOD.

SOME NOTES ON SPIRITUALISM IN COPENHAGEN.

By HORACE LEAF.

In Copenhagen my work lay with an independent body standing midway between organised Spiritualism and psychical research. Its object, as expressed in its name, *Psyisk Oplysningsforening* (Society for the Promotion of Psychical Knowledge), is to promote as widely as possible knowledge of psychic phenomena and all that depends upon it from a philosophical and scientific point of view.

To conduct twelve public meetings in fourteen days is no light task, and reflects favourably upon the optimism of the promoters. It is obvious that only good organising could carry the effort through successfully, especially at so unfavourable a season as September. My previous engagements made it impossible for me to leave England at any other time.

More effective organisation I have never experienced. The greatest credit is due to Mr. J. S. Jensen, President and organiser, and his co-workers, for the way in which they took Copenhagen by storm and made Spiritualism for several days the principal topic of the town. Every daily paper was recruited to their service, and without exception they were favourable to Spiritualism. This is regarded as one of the outstanding features of my visit. For the first time the Press showed a desire to treat the subject seriously.

Lecturing and giving clairvoyant descriptions through an interpreter would seem at first sight to be attended by insurmountable difficulties; in practice it worked exceedingly well. The keenest attention was always shown throughout the whole of the proceedings and the recognitions of the descriptions were excellent. The following extract from one of the leading Spiritualist journals, the "Lys over Landet," describes how well this part of the meetings went:—

"Concerning the clairvoyant descriptions, they flowed forth with great ease and were accompanied by so many details that the persons described might have been human beings in the body instead of out of it. In most cases the spirits were recognised at once. Only when the spirit was a distant relative or friend of the person in question was it necessary for Mr. Leaf to add further information for recognition to be established."

I was able to converse with considerable freedom with many of the people, as most Danes know a little English. It is the principal foreign language taught in the schools. The high regard in which the British are held in Scandinavia was a pleasant surprise to me.

The more progressive Danish Spiritualists look to England for instruction and help. "So many great men in your country have investigated the subject," said more than one person to me. Eminent British scientists and thinkers are as much respected in Denmark as in their own country. It must be gratifying to Sir Arthur Conan Doyle to know that he has already in Denmark a strong and enthusiastic following, who look hopefully forward to the day when he will visit and lecture to them.

Spiritualism is the same in its effect all over the world. Its consoling influence has been felt in Scandinavia as elsewhere. Many people told me how much it had helped them when all seemed dark and hopeless. Wherever there is bereavement Spiritualism can carry consolation.

Reincarnation is very widely accepted by Spiritualists in Denmark. At least one humorous episode befell me through this fact. A gentleman who frequently thrust his company upon me finally agreed to take coffee with me at my hotel. He brought with him a number of letters written in foreign languages and a long list of inventions he had made, to read and explain to me. Evidently under the impression that I was as anxious for his company as he appeared to be for mine he asked me whether I could account for the strong attraction I felt for him. On informing him that I could not, he solved the mystery for me by assuring me that I had been a younger brother of his on the planet Jupiter! The fact that I had no recollection of it seemed not to matter in the least. He knew, and so I was obliged to extend my family connection. I think I would have preferred a rich uncle of a more earthly origin!

So far as the organisation under which I worked was concerned, I found nothing but sound common-sense, excellent business ability, and an earnest desire to forward nothing but the truth regarding Spiritualism. The officials evidently love their self-appointed task, which they do without thought of any other reward than that which comes from consciousness of serving their fellow-men.

Of all the pitiful ironies of history there is none greater than this: that He who flung away with contempt the thousand caustic rules of the Pharisees, and brushed aside all their splendid and elaborate ritual, should see prescribed in His Church and in His Name minute schemes of dogma and codes of ritual and maxims for life as essentials to the salvation of His followers. "Death and Beyond," by C. T. WOOD.

SPIRIT HELPERS.

No one who was present amongst the members and friends invited to the opening lecture session of the British College will readily forget the occasion. To be allowed to share the sacred experiences of another is a rare privilege, and this the audience were permitted to do by Mr. H. W. Engholm, when he related the powerful happenings and the deeply moving instances of spirit help given at seances attended by Sir Arthur Conan Doyle, the Rev. Vale Owen, himself and others, through the mediumship of the well-known sensitive, Evan Powell. Spirit return, which dries the mourner's tear, which instils hope in the disheartened, which assures a wife of her husband's near presence, a father of his son's living touch, which brings a child who reminds one that he is growing in beauty elsewhere, and this by voice and touch, is perhaps the greatest gift mankind can know. In moving language and with an earnestness which deeply touched his hearers, Mr. Engholm told his story. We were in the presence of the "mysteries" again so vital to early faiths, and yet it was the mystery not of occultism, but of warm, sweet human fellowship, sent to cheer the children of men. On one occasion, too, a messenger of another order came to inspire and encourage, and to remind that, given beautiful conditions, the spirit world may yet, if the instruments are faithful, send the message of the Highest to this troubled age. But we foolish ones want it as we hurry in from business, or as we are heavy and sleepy after a meal, or we sit down with anyone for the sacred intercourse. We get results of a kind, but for the best we must give the best, both in conditions and in ourselves, and wait in stillness and humbleness for the blessing.

B. MCKENZIE.

THE GIFT OF HEALING.

With one exception, little is added to our knowledge of spiritual healing by the New Testament outside the four Gospels. The beliefs of the Apostolic Age about its powers are summed up in the current ending of St. Mark's Gospel, where it is said that Christians were endowed with power to cast out devils, to speak with fresh tongues, to tread on serpents, to be immune from poisons, and to heal by the laying on of hands. Peter raised Tabitha from death through prayer, as earlier his word had committed to death Ananias and Sapphira. His shadow, even, was thought to have healing power, just as handkerchiefs or aprons carried away from Paul's body caused diseases to depart from the sick at Ephesus. It is difficult to say how much of the repeated statements in general terms in the Acts of the Apostles is due to rhetoric, how much is symbolic, and how much is based on specific acts of spiritual healing. But it would be carrying scepticism too far to brush aside the whole belief in supernatural powers exercised by the early Church as being due to credulity or superstition. The general picture of exaltation due to the possession of extraordinary powers must have some basis of fact, though the fact is not necessarily of the miraculous order. We must recollect that Christianity was the ending of the formal side of an older order, and was essentially the opening of the flood-gates of "aeonian life," and that, therefore, the wonder would have been, not that it accomplished things which seemed miraculous, but that it did not. So far we may safely trust the narrative, even after all deductions have been made for bias, for the author's remoteness from the time of the history, and for imperfection of critical method.

What is given as history in the Acts of the Apostles appears as theory in the Epistles. Writing to the Corinthians, St. Paul refers to certain supernatural powers he calls gifts, which he speaks of almost as being normal in the Christian community. Among them he includes "gifts of healing." What their precise nature was, their limits or their frequency, he does not say. He is content to say that they were a gift from the same Spirit from whom all gifts come, and we are led to suspect that they were connected with the rite of laying on of hands, the original meaning of which seems to have been forgotten at a very early date.

—From "Spiritual Healing," by REV. DR. W. F. CONN.

"SPIRITUALISM: ITS POSITION AND PROSPECTS" gives a useful and interesting survey of the subject from the standpoint of an observer of long and intimate experience with the matter. Price 4d. (post free 5d.), from the office of LIGHT.

MR. FRANCIS GRIERSON, the literary mystic, in some of whose books the war and the other great upheavals and events of to-day were so accurately forecast, years before they took place, has been holding crowded and enthusiastic meetings in Seattle. In a recent letter from him from there, telling us of his activities, he writes, "The New Thought people have a large following here, with several teachers and speakers busy all the time in teaching and healing." Mr. Grierson tells us of his intention to visit Victoria, B.C., and return to his headquarters, Los Angeles, in November.

EVIDENCES OF IDENTITY.

A PLEA FOR MORE DEFINITE CLAIRVOYANT DESCRIPTIONS.

Identity is a difficult subject, one of the most crucial for Spiritualists. It has been proved by what must be considered good evidence that spirits of the so-called dead do communicate under certain conditions, but to prove persistence of personality is not easy.

I have been to one or two public lectures with clairvoyant descriptions, and it seemed to me that many of the descriptions were so vague that they would fit anyone. It is the same at private sésances. I have heard the medium reel off descriptions of old ladies with shawls and brooches and caps, and of elderly men with hair turning grey and thin at the top, of medium height, and with no particular mark of distinction, no surname given, as a rule, only a Christian name which would be found in most families. The old lady *may* be my aunt Jane and the elderly gentleman cousin John, but it is hard to say . . . one wonders. It is as if the medium just saw the spirits he describes in a herd, and was unable to gauge their individuality. One knows how people look on entering a hotel dining-room the first day on arrival; unattractive and undistinguishable in the mass. After a week's stay under the same roof they have each their individuality and we could describe and distinguish them all. Still, to continue the metaphor, if two of these fellow guests at a hotel meet after an interval, having forgotten some of the names, it is difficult when discussing them to understand which is meant; outstanding features of appearance and manner or some peculiarity are the only clues.

It seems to me that descriptions are of little use unless the medium goes a little way below the surface; otherwise only the credulous are satisfied.

Recently I had proof of the value of diving below the surface. A medium described to me an elderly gentleman of good features which she catalogued fully. She got the letter C with him. My own surname begins with C, so I racked my brains for deceased relatives of my husband's family whom the description might fit. Then the medium added "he was given a public funeral." In a moment all was plain. The C stood for a relative on my side of the family who had had a large public funeral. None of my other relatives had been similarly honoured. The features, height and character were right. This relative had more than once tried to communicate with me through alphabet and pointer.

Another description which was vague until an illuminating detail was added, was given me by another medium. She described a short, pale-faced, elderly lady, whose appearance might have fitted many a one whom I have known. Then she added, "She was very psychic, had veridical dreams." At once all was clear, and I was able to understand who was sending me the message she was anxious should reach her children through me. I may add that the message, which conveyed little to me, was of a practical nature and was found helpful by the children.

Another rather amusing incident occurred to me where a medium was describing a young man; I was not quite sure who was meant, though I thought various points indicated a friend's soldier son who was killed in the war. While I was trying to make sure who was meant, the medium added: "The young man is just shouting Jimmy, Jimmy!" At once all was clear; it was the name his mother always called him.

One of the most baffling things in research is that a medium may on one occasion go to the heart of the matter and give proofs of unmistakable identity, and on the next visit all that is given are vague generalisations which might fit anyone or are absolutely false. May I suggest that it would be well for mediums to take pains to get fuller descriptions giving more of the characteristics of the spirit friends rather than a great number of vague ones. Every human being has some characteristics which differentiate him from others. In the case of one woman I know, the very absence of character, the total helplessness and ineptitude actually formed a characteristic personality. I have not ventured on the thorny subject of spirit clothing and how it can be like earthly garments. This must be left to the subtler intellects in the psychical movement.

But as Fosdick beautifully puts it: "Only one truth is adequate to crown our confidence in a purposeful universe, and to make it reasonable—*personality must persist*. . . . They are not mortal; they carry over into the eternal world the spiritual gains of earth; and all life's struggle . . . is justified in its everlasting influence on personality." M. L. C.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges, with thanks, the following donations:—Dundee Society of Spiritualists' Women's Guild, £5; Mrs. Green, £1; Mrs. Coghlan, £1.

MESSRS. W. RIDER AND SONS are issuing a useful little series of monographs of some sixty-four pages each, the first three of which are before us. These are "Roger Bacon," by H. Stanley Redgrove; "Franz Anton Mesmer," by R. B. Ince; and "Emanuel Swedenborg," by W. P. Swainson. The price is 1/6 each net. Others to follow are on Andrew Jackson Davis, by W. B. Picken, and on Occultists and Mystics by the Hon. Ralph Shirley.

CONDITIONS OF SPIRIT LIFE.

Varied though the conditions of our life are on this earth plane, and mingling though we do with all kinds and conditions of our fellow creatures, we are not thereby compelled to associate with others than those who are in more or less harmony with our individual aims and desires. It is to be remembered, too, that however divergent we may be in character, we are not so entirely separate as to possess no pleasures in common—that the most degraded types of humanity are not debarred from the light of day, or from enjoying, with us, if not so fully appreciating, many of the ordinary blessings of life. Now, in view of this generalisation, it may be safe to assume by analogy that the conditions of life in the spirit spheres will, at least in some respects, be somewhat similar. In no case of ordinary experience is it likely that the environment is of such a nature as to preclude the means of enjoyment of existence, or the opportunities for improvement and advancement if desired by the individual spirit. The infinite degrees of light and colour in the spirit spheres need not of necessity, even in the lowest states of these spheres, mean entire absence of the features common to our earth experience, the clearer and more brilliant effects depending on the progress of the inhabitant. However great the moral gloom may be there can be no entire absence of light, as it is scarcely conceivable that our Heavenly Father would permit any of His creatures to live in total darkness. The powers of perception in any sphere must be sufficient to allow of facilities for carrying on the duties appertaining thereto, so that "light, more light," must be an essential to existence if progress is to be made. Between the light and colours of the more advanced heavenly spheres and those of the less advanced spheres are innumerable gradations, adapted to the conditions of life therein, offering inducement and encouragement for advancement as urged on the ministering spirits of service to their fellow-workers. This may be taken as the lesson derived from spirit communion, giving hope and comfort to all.

The message of Spiritualism conveys a more rational conception of the continuity of life, and conditions thereof, than any previous revelation; and, at the same time, it has perhaps shown a catholicity of teaching more in tune with the needs of the age than has hitherto been vouchsafed. A realisation of the conditions of life indicates the unwisdom of over-venerating the character of individual teachers, and accepting unquestioningly the message conveyed through them, excepting, of course, where the teacher evidences the claim to veneration by life and teaching. Affinity will, in all probability, to a large extent control conditions of life in whatever sphere of being we exist, happiness and contentment dependent on our own choice. It may be postulated that light, colour, and affinity are essential conditions of life.

THOMAS BLYTON.

DR. WOOLLEY, ON MOTOR AUTOMATISM.

Dr. V. J. Woolley, on October 6th, gave an interesting talk to the members of the Psychical Research Society of the Working Men's College, Crowndale-road, on the subject of "Motor Automatism." He described the various phenomena of table-tilting, ouija-board, planchette and automatic writing, the divining rod and sideric pendulum, attributing the results obtained to unconscious muscular action. These movements, he said, were governed by the subconscious mind, and were, in fact, a phase of dissociated personality.

It was possible for the mind to become so pre-occupied or to be so concentrated upon a particular line of thought that a portion of the body, an arm for instance, could be shut off, as it were, from the active consciousness of the body. The dissociated part of the personality was then able to use the hand, and a message or writing was produced, quite independently of the waking conscious self. In this way it was possible for a sitter, gifted with the power of automatic writing, to ask questions and to receive written answers from the subconscious mind.

As a scientist he must assume that the subconscious mind was entirely responsible for all the phenomena produced, but where the subconscious mind obtained its knowledge he did not pretend to know. He advised those who felt that they had the gift to take up the study of automatic writing as an interesting branch of psychical research.

An interesting discussion followed in which many of the members took part. Mr. W. H. A. Dockerill, M.A., occupied the chair, and contributed an able summing up.

H. J. R.

TIMES of general calamity and confusion have ever been productive of the greatest minds.—COLTON.

MR. J. J. GOODWIN, the active leader in the Brighton Spiritualist Brotherhood, who called upon us the other day, has issued a little book, "Hymns of Healing," which is free from the objections urged by members of the Christian Churches against some other Spiritualist hymnals—that is to say the hymns have not been tampered with to suit the prejudices of the compilers. The name of Jesus is freely and devoutly acknowledged. It is published at 6d. (cloth cover, 1/-) by Mr. Goodwin at Brighton.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.
—11, Mr. G. Prior; 6.30, Mrs. Beaumont-Sigall.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Graddon Kent.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11 and 6.30, Mr. Ford.

Peckham.—Lausanne-road.—7, Mrs. Annie Boddington; collections to F.O.B. 24th, Mr. H. Boddington.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mr. Caley. 21st, 8.15, Mrs. Edey.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Maunder, address and clairvoyance. Wednesday, 7.30, Mrs. Brittain.

Woolwich and Plumstead.—Invicta Hall, Crescent Road.—11, circle; 3, Lyceum; 7, Miss Conroy. 21st, 8, Mrs. Crowder. President, Mr. W. Timberlake.

London Central Spiritualist Society, 3, Farnival Street, Holborn.—Friday, 15th, at 7, Miss Florence Morse, clairvoyance. 22nd, Mrs. L. Harvey.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30 to 10.30, social and dance. Sunday, 11, Mrs. Mary Gordon; 7, Mr. H. J. Osborne, chairman of "Central Society." Farnival-street; special collections for F.O.B. 20th, Mrs. Jennie Walker.

Brighton.—Athenum Hall.—11.15 and 7, Mr. Percy Scholey, President, Croydon Spiritualist Church; 3, Lyceum. Wednesday, 8, Mr. S. W. Roe.

MISS FELICIA SCATCHERD, presiding at the Stead Bureau on Tuesday last on the occasion of a clairvoyant demonstration by Miss Florence Morse, referred to the splendid work of that grand pioneer in the movement, Mr. J. J. Morse.

MR. OATEN AT STEINWAY HALL.—Mr. Ernest Oaten, Editor of "The Two Worlds," was the speaker on Sunday evening last at the meeting of the Marylebone Society at Steinway Hall. There was an overflowing audience. In the course of an eloquent address he said: "The messages from the inner side of life for seventy years past have carried to us one direction amidst all the mass of communications which have come through. I have read thousands of automatic scripts, I have sat in thousands of seances, I have seen practically every phase of manifestation, and the burden of the messages every time is centred upon this statement, 'Unfold yourself, develop your hidden powers, bring out of you into practical use that which is enshrined within you. If there is one idea which our Spiritualism puts into the mind it is that there is nothing hidden which shall not presently be revealed. The command has been given, 'Seek, and ye shall find, knock and it shall be opened unto you.' The man who seeks is the only one entitled to find anything."

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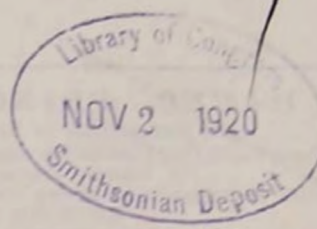
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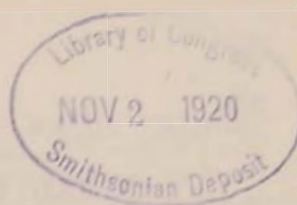
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ANIMAL SURVIVAL.

Having noticed from recent numbers of *LIGHT* that there is a growing interest in regard to animals and what happens to them on the death of their physical bodies, a correspondent, who adopts the pen-name of "Arnite," offers, with assurance of its truth, the following solution of the problem. We cannot, of course, take responsibility for his statements. Borrowing a phrase from Sir Oliver Lodge, we might perhaps class them as "unverifiable matter":—

In the first place, if we keep in mind the saying of the great Egyptian teacher Hermes, "As above, so below; as in great things, so in small," it will help us to a better understanding of this and all other physical and super-physical problems.

Speaking generally, what happens to animals is similar to what happens to man, viz., each goes to his own place in the super-physical realms, the place being determined by the stage of evolution or development which has been reached and the character which has been formed. There is an appropriate place for every one and every thing. Consequently, flowers, trees, etc., as well as animals, are appropriately provided for. What we see as the withered dead flower is simply the physical body of the flower which has died, but its etheric, or non-physical counterpart, has gone to its proper place, no less than that of man or lower animals.

But to return to animals. Those which have reached high stages of development owing to their having enjoyed the friendship, loving care, and companionship of human beings, have formed ties of affection which death does not and cannot sever. They will continue to see their masters or mistresses or human friends from time to time, when these latter are away from their sleeping physical bodies—during the night especially. The degree to which this is done will be determined largely by the strength of the mutual ties of affection and the thoughts of the human being concerned. Our actions during the sleep of our physical bodies are largely influenced by our thoughts and desires during the hours of physical activity, and especially by those we send forth shortly before going to sleep. It is also the case that when we become aware that it is not only possible, but easy, for us to see and enjoy the companionship of our departed animal friends during sleep, even although on awakening we have no recollection of it, as is still the case with most men and women, still that very fact will cause us to think about them more often and in a different way, and cause better results.

It may be asked, where do our animals live and who takes care of them during the time we are not with them? Well, no doubt, this will vary in detail, but to take as an instance dogs whose human friends are still incarnate, many, if not all of them, go when sufficiently evolved to suitable homes, where they are well cared for. When the incarnate human friend to whom they are specially attached leaves his physical body during sleep, a thought will be sufficient to summon his old animal friend to him, and no obstacle is put in the way of doggie obeying the summons. Later, something like regular habits of attendance may be formed, and when finally the dog's friend passes over and gets settled in his new sphere of life, the animal will join him or her and become once more a beloved inmate of his home.

Those animals which have not risen and evolved to the stage of being of the "friend of man," have appropriate places to which they go, and the ferocious and less evolved ones never can come near the peaceful homes where the more highly evolved ones live, nor to the abodes of human beings, who have developed their love nature. Nothing that is not of a kindly and loving nature can enter their "garden of the soul," and spoil the peace and harmony which reigns there.

I may add that many of us who are still far removed from living lives of peace and harmony here on earth, much as we should like to do so, are the happy possessors of beautiful gardens to which we go during sleep, and where peace and harmony reign. But that is another story.

Let us, then, try to realise more and more to what an extent our treatment of the dumb animals, our fellow creatures, affects them and ourselves, and that we can and do accelerate their evolution by being wisely loving to them, and by so being also accelerate our own—or *vice versa*.

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A TABLE MESSAGE.

SOME EVIDENCE FOR EXTERNAL INTELLIGENCE.

The following experiment in "table-tilting" took place in my house on February 15th last in the presence of my wife, a young lady (Miss N.), and myself. The first named sat apart from the table, and the second had never seen any "table turning." After we had received some messages of no evidential value the table spelt out in the usual way that the communicating intelligence had something to give us. We asked for it, but could only obtain the word "Otto," which was repeated several times. Miss N. suggested that perhaps the spirit did not understand English. We then put the following questions: I asked: "Are you a foreigner?" Answer: "Yes, a Russian." "Do you know either of us?" "No." "Do you know any of our friends?" "Yes; Mr. A. W." "Where did you know him?" "St. Petersburg." "What is your name?" "Igor." "What was your business?" To this enquiry we obtained the letters Toymak, and concluded it meant toy maker. The table then again spelled out the word "Otto," and as this seemed to lead to nothing we closed the seance. A few days later I wrote to Mr. A. W. and, without saying a word about the table-tilting, asked him these three questions: (1) Did you ever know anyone of the name of Igor? (2) If yes, where? (3) What was his business? In reply Mr. A. W. wrote to me on February 21st, 1920, as follows:—

"I knew an 'Igor,' a Russian, in Paris and Nice—a little used Christian name. His business was merely that of an ordinary Russian landed proprietor. But he is dead. How in the name of fortune should you know that I knew an 'Igor'? I probably knew him better than anyone else. From whom did you hear about this 'Igor'?"

In my answer to that letter I told Mr. A. W. all about the table-tilting seance, and therefore about St. Petersburg, Toymak and Otto, and on February 29th, Mr. A. W. replied, "The statement about St. Petersburg is certainly half true. I do not know St. Petersburg other than on the merest of flying visits, but nevertheless a flying visit with Igor. The toymaker statement I find incomprehensible, but it may have been a Russian word badly spelt. I rather fancy that Igor had a brother (now dead) of the name of Otto." Upon receiving this I discovered from a Russian dictionary that there is a Russian word beginning with the letters Soymak, which means "a plotter," one who schemes with others (as a conspirator), and I wrote to Mr. A. W. and asked him if such description of Igor's occupation would apply to his Russian friend, and in answer to this he said, "Very curious about Soymak, for no doubt Igor did dabble in politics, but it does not follow that he was a schemer."

The following points should be noticed: (1) Miss N. says that she thought that A. W. had been in Russia, but did not know it as a fact. I, on the other hand, had not the slightest grounds for thinking that he had been there. (2) Neither Miss N. nor I knew that A. W. had a friend of the name of Igor. (3) In Igor's lifetime Petrograd was called St. Petersburg.

There is no doubt in my mind that in the ordinary table-tilting phenomena the movements are due to unconscious muscular pressure. But what intelligence regulates the pressure? In the above experiment it would (it seems to me) be difficult to attribute it wholly to the unconscious cerebration of the sitters.

Inner Temple,

M.A. (CANTAB.).

"A NOTE ON W. T. STEAD."

Miss E. Katharine Bates writes expressing her high appreciation of Sir Oliver Lodge's note on Mr. W. T. Stead (on page 322). She says:—

In Stead's last Christmas letter to me (Christmas, 1911) he thanks me for "twenty years of loyal friendship and comradeship." Yet I can neither add to Sir Oliver's words nor alter one that he has said—a record almost "uncanny" except in the case of old and tried friends.

I have always known that Sir Oliver Lodge had unusually keen discrimination in character; but with regard to W. T. Stead I am sure many will agree with me in saying that it is a masterpiece of intuition, as well as discrimination, for Stead had not only *les défauts de ses qualités*, but what is still more rare, he possessed qualities which are seldom found in the same personality. Herein, I think, lay the secret of his wonderful power in appealing to men or women—the power of reaching their higher selves and making them feel bound to act upon his conception of their souls as well as their brains.

We all owe thanks to Sir Oliver Lodge for his splendid portrait of our friend.

THE LATE CECIL HUSE.—Mrs. Etta Duffus, of Penniwell, Elstree, Herts., informs us that although with the decease of Mr. Huse the fund for his maintenance naturally comes to an end, she is receiving donations with a view to making a gift of money to Miss Simpson for her faithful services as his nurse. Towards this object she has contributed the sum of £5 and has collected other sums, the total amounting to £10.

A PROBLEM IN PSYCHIC COMMUNICATIONS.

Lieut.-Colonel writes:—

The point raised by C. E. B. (Colonel) on the lack of continuity in communications through a medium (page 329) appears capable of explanation if we consider the curious resemblance to ordinary dream conditions.

This resemblance will be found very marked in every way, for not only do they exhibit the "watertight compartment" effect, but a hazy uncertainty of conditions and a tendency to ignore physical laws.

A few salient points are reasonable, but the connection is usually a jumble of absurdities from which no sense can be evolved.

Similarly a large average of communications show a medley of nonsense and unreasonable assertions, with a vein of consistency and intention occasionally breaking through.

This has been explained by communicators themselves as due to the fact that they find it necessary to enter a sort of dream or trance state before communication is possible, and it can be understood that their thoughts—for the communication is by thought, call it telepathy if you like—are not under normal control; in fact, it is only by intense effort that any intention can be included in the communication.

There are, however, cases in which continuity and a greater control of dreams has been found possible, though this power has probably not been investigated to any great extent; similarly some communicators can give much clearer and more definite results.

The case of controls is somewhat different. Whether they have obtained greater power and efficiency by experience, or whether they can dispense with the dream condition and use direct telepathy is not evident, nor does the cause seem to have been ascertained by direct enquiry.

The assumption of dream conditions on both sides of communication explains nearly all the difficulties and inconsistencies, as for instance, the error in a sitter making suggestions to the communicator, and thereby influencing the reply. So a dreamer will often reply to an oral question, not rationally, but according to suggestion.

I do not know of any alternative explanation, but possibly another reader may supply one.

Mr. W. Copeland Trimble, of Enniskillen, the well-known Irish newspaper proprietor and editor, writes that he has had actual experience of continuity in psychic communications—an experience which, by the way, has fallen to our own lot several times. Mr. Trimble writes:—

A few weeks ago when in London I had a sitting with Mrs. Wreidt, when my first communicator was Dr. Crawford (of Belfast). He desired me to remember him to a particular friend, and spoke of several personal matters. Others followed him in order. At my sitting next day with Mrs. Brittain, who has always been reliably helpful to me, my (deceased) son conveyed through her explanations regarding the sitting on the previous day, and how it was I did not receive some of the voices as distinctly as I had expected, and as might have been the case.

This is the first experience I have had of a reference to a previous sitting; but a few years ago I was told by Mr. Vout Peters that I would have a sitting with Mrs. Leonard. Certain things, I apprehend, are obtained from the subconscious, others by telepathy, and others by spirit communication; and all seem to be interwoven, there being no boundary mark to one or other.

THE SIDERIC PENDULUM AND ANCIENT FLINT IMPLEMENTS.

Major R. A. Marriott (Exeter) writes:—

For the last few years I have been interested in the forming of a collection of flint implements of a new and peculiarly interesting type connected with the famous Piltown skull of Sussex. The evidence of their human origin had become so convincing that a meeting was arranged by the Oxford University Archaeological Society in May this year for an exhibition of some of these specimens. The leaders of thought in this science, who were present, pronounced them to be natural products unconnected with man. This is, of course, the usual reception that all new ideas meet with. They are of extreme interest as marking the transition from man the vegetarian to man the hunter, and it is a thousand pities that the door is for the present closed against them.

Some time afterwards the sideric pendulum was applied to them. The result was an almost immediate response in an elliptic motion around them, while, on the other hand, natural flints extracted from the chalk exhibited no movement whatever, after patiently waiting a quarter of an hour.

I am afraid to invoke this arbiter of the truth before my friends at Oxford, as it would probably convince my opponents of my total unfitness for any such research, but I hope that the incident may prove interesting to your readers. On submitting one of these flints to a local clairvoyante, I obtained, even before it was unwrapped from the paper, an astonishing revelation of the use to which the implement was put, and the accompanying "memories" attached to the stone were extraordinarily pertinent, though not what I expected.

THE LORE OF FAIRY RINGS.

Referring to the origin of Fairy Rings, as described in a Note in *LIGHT* recently, i.e., that they are the effect of the spawn of a particular fungus, Lady Blake sends us some interesting items of folk-lore on the subject. She writes:—

The explanation given in *LIGHT* is, I believe, the one usually accepted, but the idea connecting the rings with the dances of "fairies" or "witches" seems a very old one.

Dr. Plot, in his "Natural History of Staffordshire," a quaint seventeenth century document, discusses at considerable length the supposed origin of these circles "which they commonly call 'fairy circles'; whether they are caused by lightning or are indeed the dancing places of those little pigmy spirits they call elves or fairys?"

The painstaking doctor had examined several of these rings, one in the grounds "between Handsworth Church and the Heath being near forty yards diameter," and had heard of another from "that ingenious gent (one of the most cordial encouragers of the work), Sir Henry Gough, Knight, that there was one in his grounds near Pury Hall, but few years since (now, indeed, plowed up) of a much larger size, he believed near fifty, whereas there are some of them not above two yards diameter, which perhaps may be the extreme of their magnitude."

After elaborately considering the question of their size, he continues, "Now the wizards and witches have sometimes their field conventicles, and that they dance in such rings, we have ample testimony from divers good authors, some of them judges, who received it in confession from the criminals themselves condemned by them, all agreeing (if it be believed) that their dances were always circular, but that as they served a different master, so they performed this exercise in a different manner from other mortals."

After quoting several ancient authorities on circular and other dances, Dr. Plot continues, "But to come close to the business, let us return again to the forecited Remigius, who was a Judge in Lorraine, and perhaps the best skilled in matters of this nature that the world has yet known (having had the examination, confessions and condemnations of no less than nine hundred wizards and witches in fifteen years' time) who, to omit many others of the like kind, gives us a most remarkable relation of such a conventicle, and no less suitable (if true) to our present purpose."

"On the eighth of the Calends of August, 1590, one Nicolea Lang-Bernard, having been grinding at a quern not far from Assenuncuria, and returning about noon, as she walked by a hedge-side, saw in an adjoining field, an assembly of men and women dancing in a ring, but in quite a different manner from the usual practice of others." "Viewing them more attentively, she perceived some among them to have cloven feet like oxen and goats at which being sore astonished and almost dead with fear, and calling upon the auxiliary name of Jesus to help her well home they forthwith vanished except one Petter Gross—Petter, whom quickly after she saw snatcht up in the air and so let fall his maulkin (a stick they make clean ovens before they set in their bread) and her self was also driven so forcibly with the wind that it made her almost lose her breath, and when she was got home to keep her bed no less than three days."

The story spread quickly through the village and reached the ears of Petter, who proceeded to bring an action for slander against Dame Nicolea, but he withdrew it, "knowing his own guilt." This aroused suspicion in the mind of the judge, who caused Petter to be arrested and examined, whereupon the unhappy man not only confessed his own guilt but named his accomplices, and they also acknowledged having "danced intermixt with those cloven footed creatures what time Petter was amongst them."

A Herd who had accompanied the dance playing "upon his crooked stick" seated "upon a high bough of an oak" was also implicated, and the evidence was thought to be clinched when "there was found in the place where they danced a round circle, wherein there were manifest marks of the treading of cloven feet as plain as are made by horses that run the ring."

Plot admits that "some men perhaps may think it probable enough, that some few of these circles (especially the bare ones that have but little grass) may sometimes be made by the forementioned mixt dances of devils and witches, and others by those little dwarf spirits, we call elves and fairies," but he altogether disclaims the probability of the existence of a race "of black men called pygmies."

For my part though my faith be but weak," he writes, "in this matter (notwithstanding it cannot be deny'd but the bad as well as good angels may be ministering spirits and converse with mankind) yet if I must needs allow them to cause some few of these rings, I must also restrain them to those of the first kind, that are bare at places like a path-way, for to both the other more natural causes may be probably assigned." Amongst these latter he cites the agency of moles, cattle and fallow deer, or lightning, his own view being they were caused by "the effects of lightning exploded from the clouds most times in a circular manner."

The principle underlying mysticism . . . is a becoming something, not simply a knowing about something that has already become.—C. J. BARKER.

London Spiritualist Alliance, Ltd.,
6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

SPIRITUALISM AND ART.

The "Times Literary Supplement," which is generally markedly unsympathetic to psychic books, shows gleams of enlightenment occasionally, and in a notice of Lady Gregory's "Visions and Beliefs in the West of Ireland" expresses the view that "our mediums and occultists are so dull and ugly not because they are charlatans but because they are not artists and have no clearness either of vision or expression." This is a distinct concession, although it has taken the "Times" writer a long time to find it out. Many of us could have told him much the same thing long years ago, speaking from the inside of the subject but none the less as impartial observers.

Even as it stands, however, the statement is not wholly true, for as we have good reason to know some "mediums and occultists" are not only "not charlatans" but have a fine artistic nature, clear perception and a good reasoning faculty. And as time goes on the tendency in this direction is increasing.

Lately we heard a leading Spiritualist deplore the lack of art in the Spiritualist movement. He would have had even more reason to deplore it a generation ago. The fact is that in those days and, to a lesser extent in our own, artistic sensitiveness, which is often allied with a fastidiousness that reminds one of the æsthetic craze of the 'eighties, is not adapted for the rough and coarse or, at least, "homely" conditions which belong to pioneering work. It needs a certain obtuseness, a mind that does not see too much. Hence we noted that many of the old pioneers, with splendid qualities of courage, endurance and self-devotion, were oddly deficient in the sense of humour and those little delicacies of mind which make up "good taste." It was absolutely necessary. With too many fine susceptibilities they could not have done the work assigned to them. The iconoclast must have had a certain rudeness of nerve and a mind not easily distracted by punctilios of feeling and sentiment. In earlier days we knew men of fine artistic sensibilities who went a certain way into the subject, but had to withdraw from it; there were too many coarse and repellent elements in it. A few persevered courageously and to-day are finding their reward by the entry into the movement of many like-minded, who find the conditions much more congenial than they were. We hope they think gratefully of the tough-fibred veterans who went through the struggle like men and prepared the way for the more sensitive souls to follow.

But it may be objected that mediums are highly sensitive creatures. So they are psychically, but that is not the same kind of sensitiveness which belongs to the mind of the artist, who is shocked by many things which in no way incommode the average medium. For it is to be remembered also that as with most humane movements Spiritualism commenced amongst the people—poor, uncultured, undisciplined of mind, but full of life and fire, simplicity and devotion. There was no deficiency in them of the deep things of the soul. They were only lacking in the more superficial graces, which to a certain class of critics are all-important. Hence the complaint that mediums and occultists are "dull and ugly" which we, of course, interpret in an impersonal sense.

The late Sir William Vavasour expressed in his own fashion the view of most of us when he pleaded that Spiritualism should be "kept on a pedestal." We are all for upliftment of our subject, but it must be the right kind of exaltation. We have often found amongst groups of homely, uncultured Spiritualists more of the genial current of the soul than in assemblies of highly intellectual folk of immaculate manners.

Doubtless it is, as Burns sang, that the heart is the really important thing. It is at least more central

than the head. But comparisons are proverbially odious. We must take a comprehensive view and admit the almost equal importance of the guiding brain. There are still artistic minds who are offended by some phases of Spiritualism as a movement, just as they are out of sympathy with scientific psychical research, as being cold and rather dull. Let them be patient. More beautiful things will come and are coming. The useful must come before the beautiful. The dull clay has to be dug and wrought and baked before we can have the enamelled and painted vase.

NEXT WEEK'S "LIGHT."

We are preparing to begin with the next issue of *LIGHT* the publication of our journal in an enlarged form. We have entered on the Great Adventure, and are making an appeal for a vastly larger publicity, so that the true message of Spiritualism may be made known far and wide. We intend to have the subject set forth in its most important aspects by some of the best minds in our great Spiritual Fellowship.

DR. ELLIS T. POWELL will treat of "The Higher Spiritualism and Social Reconstruction."

MR. STANLEY DE BRATH ("V.C. Desertis") will deal with the scientific aspects of the subject in connection with the problems of psychical research.

THE REV. C. L. TWEEDALE will tell us "What Spiritualism can Teach the Churches."

MISS FELICIA R. SCATCHERD will, in a special contribution, relate a remarkable story of a psychic photographic test at the Royal Photographic Society.

In addition to these there will be other notable contributions and features of interest.

MR. W. T. STEAD ON PSYCHICAL INVESTIGATION.

When meditating the formation of Julia's Bureau, Mr. W. T. Stead, writing of his project, expressed with such clearness and force some of the ideas which inspired his action that we think them worth quoting here. They put the case "in a nutshell":—

The question whether it is possible to bridge the grave and open communication with those who have passed to the other side, is one which most people have answered in the negative. But in all ages there have been some who have answered not less positively in the affirmative, and as the latter class, although in a minority, include the founders of the religions and the writers of the Bibles of the world, it can hardly be regarded as unreasonable to ascertain the truth by a series of carefully-conducted experiments, with carefully-selected subjects, on certain clear and well-defined lines. Who are the persons with whom such experiments should be conducted? They should be selected exclusively from those who with single-souled sincerity desire to communicate with those whom they love, from whom they have been divided by death; they should not be those who despair or who mourn as those who have no hope.

When so many long to hear again a word of greeting from lips that have been closed in death, it is absurd to waste time upon those who have no such desire. But it is not enough that the desire should be there. Its existence should be demonstrated by action. Many people say they desire this or that, but if they refuse to raise their hands in order to grasp it or to make inquiry as to how they can secure it, no one can regard them as serious. What test can be imposed to demonstrate the sincerity of the suggested subject? Fortunately, the answer is not far to seek. If any one earnestly desires to communicate with those he loves in another world, he must be anxious to hear something of the testimony of those who claim to have succeeded in establishing such communications. In other words, one test of sincerity in this quest is a determination to read the best works that have been written by those who have made the question a subject of earnest study and patient investigation. Amongst such books may be mentioned: "The Letters of Julia," the writings of Stainton Moses, Mr. Myers' "Human Personality," the writings of Lombroso, Flammarion, Wallace, and Crookes.

THE SUSTENTATION OF "LIGHT."

In addition to donations already recorded in *LIGHT* we gratefully acknowledge the receipt of the following:—

	£	s.	d.
J. A. France	105 0 0
Rev. Stanley Gordon	10 0 0
Mrs. Leaning	0 10 0

FROM THE LIGHTHOUSE WINDOW.

At the Church Congress at Southend-on-Sea at the beginning of this week, several papers relating to our subject were read and discussed. We hope to give an account of them next week.

The remains of Mr. Cecil Husk were cremated at Norwood last week.

The "Harbinger of Light" (September) just to hand refers with enthusiasm to the coming visit of Sir Arthur Conan Doyle. He is stated to be opening his season in Sydney on October 26th, and proceeding to Brisbane early in November. Tasmania and Western Australia will follow, and January and February will be spent in New Zealand.

The Paris correspondent of the "Morning Post," speaking of the prevailing interest in psychic things, says that M. Camille Flammarion's new book, "Avant la Mort," which appeared recently, has already passed its thirtieth thousand, and the fortieth thousand is in the press. The book records an enormous number of phenomena that have occurred prior to, at, or after, the moment of death.

The correspondent adds that another suggestive indication is the appearance on the Paris boulevard kiosks of a popular edition in French of the prophecies of Joanna Southcott, the English mystic, while articles by Sir Oliver Lodge, Sir Arthur Conan Doyle, and other leading English apostles of Spiritualism have recently formed features of some of the French monthly magazines and reviews.

A series of lectures, under the title of "The Mind of the Anglican Church on Great Problems" is to be delivered at the Church of St. Martin-in-the-Fields. The first, by the Archbishop of Canterbury, on "The Lambeth Conference," will take place at 6.30 p.m. on the 25th inst. On the 18th prox. at the same hour, the Bishop of Oxford will speak on "Spiritualism, Christian Science and Theosophy." We select these two out of the rest as having a bearing on the subjects to which LIGHT is devoted.

Referring to the paragraph on Hymns of Healing (p. 336), E. P. P. writes expressing her pleasure at the announcement. She adds: "In order to show one's imagined superior altitude it seems unnecessary to tamper with the inspiration of others. Are those who would eliminate Jesus conscious of a spiritual lagging? It needs a brave convinced spirit to follow in His steps."

The Golden Jubilee of the Victorian Association of Spiritualists was celebrated in Melbourne on August 1st. Over two thousand people were present at what is described as the largest meeting ever held in the city in connection with Spiritualism. Mr. E. O. Jones, the president, was in the chair, and was supported by Mr. Bloomfield, Mrs. Knight McLelland, and Mrs. Askew. A warm tribute was paid to the memory of Mr. W. H. Terry, the founder of Spiritualism in Australia.

The "Evening News" reports a story of what it terms "apparently unexplainable happenings," but found to be supported by reliable evidence, concerning the chapel of a philanthropic institution in North London. The chapel is decorated with carved oak of beautiful design, the work of two monks in the 17th century. These two monks are seen, usually in an attitude of prayer. A lady who used to play the organ in the chapel often saw them in the gallery, and she has seen them move to make room for worshippers.

Mr. Stanley De Brath gave his first lecture on "The Social Bearings of Spiritualism" at the British College on Thursday, 14th inst. He covered briefly the various aspects of Spiritualism, which we may regard as scientifically proved, illustrating each phase by lantern slides, specially prepared for the lecture. Mr. De Brath is essentially a teacher, and all who wish to equip themselves should make a point of attending the last of the course on Thursday, 28th, at 5.30, or the evening public lecture on the 27th, at 8 p.m., on "Some Scientific Aspects of Spiritualism."

An interesting exhibition of paintings of Japanese life has been shown for a week at the British College. The artist, Miss Blackmore, of Southsea, left the East when a child, and has visited it for a short stay, but otherwise, though a portrait painter, has made no study of Japanese art. A large number of the paintings have been sold to visitors. Mrs. Jennie Walker and Mr. J. H. Osborn were responsible for bringing this beautiful inspirational work before the public.

In the 1920 revision of the constitution and by-laws of the American National Spiritualists' Association, there appears the following:—"The third Sunday in November in each year shall be known as Gratitude Day, on which all auxiliaries, and societies chartered by them, shall hold a special service in honour of the mediums who have devoted their lives to the cause, and shall take up a special collection for the Mediums' Relief Fund." In this country the S.N.U. has its Fund of Benevolence Day, and this was observed on Sunday last.

Dr. Ellis T. Powell, who is well-known to all our readers, has announced in the Press that he has severed his connection with the "Financial News," of which he has been the Editor for many years. Dr. Powell is a Fellow of the Royal Historical Society and the Royal Economic Society.

In the last issue of the "Weekly Dispatch" (October 17th) extracts are given from letters received from brother clergymen in reference to the Vale Owen scripts. It is stated that "A noteworthy feature of recent letters has been the absence, almost complete, of the spirit of antagonism very marked a few months ago."

Mr. Thomas Blyton writes:—"Having been associated with the late Mr. Edmund Dawson Rogers, Rev. Wm. Stainton Moses, M.A. (Oxon.), and others in starting LIGHT in 1881, and as a regular reader throughout its eventful career, it seems a fitting opportunity for a hearty expression of approval and very best of good wishes for its future welfare and progress under the new régime and improved conditions. With increased pages and illustrations, its usefulness and attractiveness will be very greatly appreciated by all classes of readers both old and new; while the enhanced price, however necessary, will, it is to be hoped, admit of equal, if not better, style of production. Hitherto, it has been unequalled in the Spiritualist Press of our own or any other country in the world."

Our optimism of a few weeks back has been justified, for we have received from a number of subscribers contributions to cover the extra amount due to the increased postage rate for LIGHT. There are, however, some who may not have read the original paragraph.

Mr. S. Pollard, in his book, "In Unknown China," comments on the fact that the belief in Spiritualism is universal in China. He says, "One often hears about the three religions of China, but the Chinese themselves sometimes speak of four religions, and the fourth is the most powerful of all. If Confucianism, Buddhism, and Taoism are religions, then Spiritualism is also one of the religions of these people living in China, and it holds tremendous sway. It is practically all-powerful in Noshan; it rules among the Noshan south of the Yangtse who have submitted to the rule of the Mandarins; it is very prevalent among the other tribes; and almost every Chinese family that is not Christian believes in it."

Mr. Pollard adds, "There is one feature about all these seances which is a mystery to me. In all the visits paid to the land of the shades the mediums describe the places they visit and the spirits they meet in the terms of everyday life. I mean that they speak of them as they are ordinarily spoken of by the inquirers at the oracle. To the Chinaman Hades is just another world, a replica of China, a subterranean celestial Empire."

As an illustration of the possession of a sixth sense a correspondent of the "Yorkshire Observer," Bradford, tells an incident which he states he has verified. Some years ago a Bradford man, who had always enjoyed the best of health, was sitting on a seat in one of the parks when he was joined by a stranger who, after a little conversation, suddenly said to him: "Pardon me, but I must tell you something. You are on the eve of a serious illness. You will have a painful time of it, I fear, and your complaint will be wrongly diagnosed at the outset. You will be told that you are suffering from a growth in the stomach, but it is not so. You will eventually recover." The stranger left, and the other man, after recovering from his surprise soon forgot the incident.

Three months afterwards he was taken seriously ill, and, for a time, was in a most precarious condition. The disease was at first believed to be cancer. Later it was discovered not to be so serious, and the man recovered to some extent, although his health is even now poor. A long time afterwards he encountered the mysterious stranger and asked him how he had been able to peep into the future. The reply was that he possessed a peculiar "sense," which led him to know when people of his acquaintance—even casual acquaintance—were going to be ill, what shape the illness would assume and what the prospects of recovery were. He had, he said, no command over this extra "sense," and could not account for it in any way. The knowledge floated, as it were, into his mind, but he was invariably right.

CECIL HUSK.

A REMARKABLE MATERIALISING MEDIUM.

By the passing of Mr. Cecil Husk on October 11th we have lost a gifted psychic better known to the previous generation than to this. For many years now Mr. Husk has been bedridden and has suffered from blindness. Devoted friends have softened his remaining years, and among them Mrs. Etta Duffus stands prominent.

Mr. Husk's materialising séances began about 1875, and during his career as a medium he has given sittings to thousands of people who, through his gifts, have witnessed wonderful phenomena. Miss Florence Marryat, the famous novelist, in her book, "The Spirit World," gives particulars of many séances with Husk. She writes (p. 195):—

In 1892 I sat with about a dozen friends at twelve sittings with Mr. Husk. They were held every Thursday under very strict conditions, and all the sitters were men and women of education and social position. The séances were cabinet ones, i.e., the medium went into a cabinet formed of a dark curtain drawn across one corner of the room with a chair placed inside it, and the materialisations were all fully formed. As soon as Mr. Husk had taken his seat within the cabinet, you would hear the subordinate controls talking together on all sorts of subjects, but directly John King arrived a dead silence ensued. These subordinate spirits consist of five spirits who call themselves by the names of "Uncle," "Christopher," "Ebenezer," "Tom Hall," and last, though not least, except in size, my dear old friend "Joey," who used to manifest through William Eglinton in the olden days, and who followed me to the New World and showed himself there.

Miss Marryat says that these controls are employed in gathering the materials with which John King works, so that there may be no delay when he arrives. When he comes, his commands are heard, such as, "Make those passes more to the right," or "Keep his head up," or "Two of you raise his shoulders," and the other spirits reply, "All right, John," or "I've done it, John." Describing the procedure, Miss Marryat writes, "Mr. Husk has a number of sheets of millboard painted with luminous paint and exposed during the daytime. As the forms leave the cabinet they take up two of these sheets and hold them tent-wise over their heads, by which means they are as fully illuminated for the person they come for, as if they were standing under a lamp."

Miss Marryat adds:—

Sometimes, when he feels that he is among friends, John King gives the most remarkable tests at Mr. Husk's séances of his own power and that of his medium. I have often seen him walk out of the cabinet, fully formed, and place one illuminated board above his head and another beneath his bare feet, to show his height, which is considerably over six feet. I have seen him hold a slate so that both hands were visible, and then let one hand dematerialise till it was no larger than a doll's, whilst the other remained the normal size.

Admiral Osborne Moore, in "The Glimpses," describes a number of sittings he had with Husk in 1905-6 in St. John's Wood and in George-street, Portman Square. He testifies to hearing twelve languages spoken at different séances, and tells of one at which some thirty-five to forty spirits showed themselves in form. He says of the phenomena (p. 94):—

They generally came in the same order and in the same convincing way: (a) The greetings and blessings of Cardinal Newman; (b) singing by the circle with spirit voices joining in; (c) playing on the zither (fairy bells); (d) journeys of the zither, always playing a definite tune, to parts of the room far beyond the reach of the medium; (e) arrival of John King; (f) materialisations; (g) singing of solos; (h) more gyrations of the zither, playing all the time; (i) its rush through a wall, a floor, or a door, and its return; (j) often the chanting of Greek priests; (k) a final hymn with spirit voices again joining in.

In an interesting interview with Mr. Cecil Husk which appeared in "The International Psychic Gazette" (February, 1916), an account is given of the medium's early development. Mr. Husk says:—

Quite early I had the gift of prophecy. I used to say that certain things would occur about the house, and as I foretold so they would happen. During the latter part of the Crimean War certain victories to our arms were predicted through my mediumship, and sure enough they came about. I was not then in trance. It did not seem to me that there was anything peculiar about it; everything seemed natural and normal.

I knew nothing of the phenomena of materialisation until I was about fifteen or sixteen. Then I noticed on several occasions that persons I did not recognise would open the door, walk into the room where I happened to be sitting, and without a word would just walk out again. They were like ordinary persons, and my wonderment was not even excited. Later they would melt away before my eyes, and then I knew that they did not belong

to the earth-plane. They did not speak to me directly, but I seemed to know intuitively what they wanted.

Mr. Husk, like his father, was a professional singer, and was a member of the Carl Rosa Opera Company. He toured with Charles Kean and played musical parts in Shakespearean pieces at the Princess Theatre. He also sang in the Greek Church, and to this fact he attributes the presence of the Greek Priest who so often manifested at his séances. One of the first public men to take an interest in his mediumship was Bulwer Lytton, who used to attend sittings with Husk in the latter's house. It is interesting to hear a medium's description of his sensations. Mr. Husk says: "When going into trance one's sensations are not very pleasant. They are, I should think, very much like the feelings of someone who is going to faint, though I have never fainted myself. When coming back, I felt as if I was passing through another state, as it were, not of this world."

Friends of Mr. Husk are aware that for many years he has had on his wrist an iron ring of so small a diameter that it could not possibly have been passed over his hand. This was placed there by spirit operators at a séance at which the iron ring was first placed on the table. At the time Mr. Husk's hands were held by sitters on each side of him. Recording his experiences, Mr. Husk says:—

"I have been very close to death at times—my guides have said so—through the foolish tricks of unbelievers. My arms have been pricked with pins and needles during the séance to see if I was really in trance, but I have discovered what had been done afterwards, through finding the stains of blood on my clothes. I was also laid up for days on one occasion by the light being suddenly turned on during a materialisation. I was once weighed in the presence of a large number of scientific men at Great Russell-street, some time during the 'seventies. Mr. Harrison, the Editor of 'The Spiritualist,' arranged the affair, and it was discovered that I had lost over half my weight while the materialisations were going on. I believe there is some record of that existence."

Mr. Cecil Husk was one of a little band who might well be described as the pioneers and martyrs of the new dispensation. Probably there is no more bitter lot in the world than that of the materialising medium in the present conditions. Many have succumbed to the temptations by which they are surrounded, the victims of indifference, or inquisitiveness and the well meaning but utterly foolish offices of supposed friends who, when forces flagged, allowed or persuaded the medium to whip them into artificial activity by the use of the stimulant of alcohol. They were bribed, flattered, cajoled, persecuted and ignored in turn. The fact that Mr. Husk survived for so many years the painful ordeals of his mission is testimony alike to his own integrity and the care and devotion of true friends on both sides of the veil.

THE GULF STREAM OF SPIRITUALISM.

Spiritualism comprehends Man and the Universe, all their varied relations—physical, intellectual, moral and spiritual. It is the science and philosophy underlying all others. It reaches to the beginning of the earth, when the first living form was created; for even then man the immortal was foreseen, and the forces of nature worked only in one direction—that of his evolution. It reaches into the illimitable future borne inward by man's immortality. Would you narrow its domain to the tipping of tables, a few raps, the trance of mediums? You might as well represent the vast Atlantic by a drop of water, the glorious sun by a spark of fire, as to represent Spiritualism by these phenomena. Yet they are not to be spoken of lightly. They are the tests of spirit identity of which the world has so long stood in need; accidents of the mighty gulf-stream of Spiritualism sweeping past the promontories of the ages, an accumulating flood of ideas and principles.

Spiritualism is the philosopher's highest conception of his relations to the spiritual universe, his fellow-men and spirits; the living thought of the age. . . . Man needs not an external revelation, but an interior illumination, whereby he can understand the relations he sustains to himself, his brother-men and the physical world. Such an illumination is bestowed on, though not perceived by all. The myriad hosts of the angel world are around us. Their atmosphere is an exhaustless fount from which we draw our thoughts.—From "The Arcana of Spiritualism," by HUDSON TUTTLE.

EDISON AND SPIRIT COMMUNICATION.—We cordially endorse the following statement in the leading article in the "Two Worlds" of the 15th inst.:—"If Mr. Edison's wonderful inventive faculty can give us a mechanical apparatus which will produce reliable communications with the medium of psychic power, we shall be delighted to pay tribute to his genius; but we are of opinion that if he is looked for an instrument which can be acted upon directly by spirits without a psychic nexus, then he is searching for the equivalent of perpetual motion."

INVENTIONS OF THE ENEMY.

PROFESSOR HYSLOP'S REPUTED POSTHUMOUS LETTER.

Mr. Theo. Flammer, in a recent number of "The Progressive Thinker" (Chicago), alludes to a statement published in the "San Francisco Examiner," and accompanied with sensational illustrations, that somewhere in New York, in a carefully locked steel safe, is a letter left by Prof. Hyslop, the contents of which are unknown to any living being, and that the Professor died without having revealed the safe's whereabouts. The "Examiner" added that "beside that letter probably are those written by Professors James and Munsterberg," and commented on the fact that neither of these letters has ever been mentioned in any of the messages received by Spiritualistic mediums. With reference to the report, published widely at the time of Professor James' death, that he had left a posthumous letter, the contents of which he would endeavour to transmit, Mr. Flammer quotes what Professor Hyslop said about it in the May number of the Journal of the American Society for Psychical Research for 1912 (p. 326):—

"A thorough investigation showed that there was no evidence whatever anywhere known to the family or anyone else that such a letter had ever been written. It was probably this piece of newspaper lying that gave rise to public expectations. I have no doubt, also, that the story affected many an alleged message about it. In any case, it was perhaps fortunate that no such letter existed, because the wily sceptic would escape the force of such a message quite as easily as any other supernatural facts, and the public will have to learn that the real evidence is the collective experience of the human race."

From this experience Mr. Flammer regards it as perfectly logical to assume that the "Examiner" has simply again manufactured, with malicious intent, a lot of sensational stuff in which there is no truth. It is clear, he thinks, from the above quoted remarks, that Professor Hyslop certainly would not offer such a test, and that the letter "somewhere in New York in a carefully locked safe" does not exist. He adds:—

"We can rest assured that Prof. Hyslop will continue his labours in a higher realm of vibration, and that in due time he will give evidence of his existence through such proper channels of communication as afford the congenial conditions needed for the expression of his particular mentality, just as Professor James did. We read on page 291 of the work above mentioned: 'In other words, the question in this summary is whether Professor James has adequately proved his personal identity. With the theories of telepathy on the one hand, and of impersonation on the other, out of the way I think he has proved it.' Professor Hyslop here states that Professor James has proved his identity to his satisfaction. It is well known that Professor Hyslop was very cautious in reaching a conclusion, and I believe that any one reading his 'Summary of Experiments since the death of Professor James,' will find his opinion wholly justified, and that a letter scheme such as the newspapers invented was wholly unnecessary."

THE CHURCH'S INTEREST IN THE VALE OWEN SCRIPTS.

At the invitation of the Vicar of St. Thomas's Church, Regent-street, and of the Rev. Clarence May, Mr. H. W. Engholm addressed a representative gathering of the congregation at a special meeting held in the Vestry Hall in Kingly-street, on Tuesday evening last, his subject being the Vale Owen Scripts. The address made a remarkable impression, and it is notable that as a great number of people were unable to obtain admission, an overflow meeting had to be held in an adjacent hall, both of which were addressed by Mr. Engholm. The questions put by the audience, amongst which were several clergymen, showed the intense interest and the earnest desire on the part of Church people to know more of the subject and to gain some first-hand knowledge concerning the genesis of the famous Scripts. We cannot but admire the broad-minded attitude of the Vicar of St. Thomas's and of the Rev. Clarence May, who now realise that they have many sympathisers amongst their fellow ministers.

HAPPINESS is not in strength, or wealth, or power, or all these. It lies in ourselves, in true freedom, in the conquest of every ignoble fear, in perfect self-government, in a power of contentment and peace.—EPICETUS.

Is vain do orthodox objectors pour scorn upon the "ghosts of clothes." They merely display their own ignorance. When Christ appeared after His resurrection He was clothed. Where did He get these clothes from? They were not ordinary material garments, for they vanished when He did. Have these objectors any sneers for the "ghosts of the clothes" of the arisen Christ?—"Man's Survival after Death," REV. CHARLES L. TWEEDALE, Vicar of Weston.

PHYSICAL SEANCE BY THE THOMAS BROTHERS.

At the British College last week the Thomas Brothers, the well-known mediums from Wales, conducted several successful physical seances.

At one of these, at which the writer was present (October 13th), there was about seventeen sitters. Mr. Will Thomas was securely bound with rope in his chair by Mr. Stanley De Brath and Mr. B. Torkildsen, and finally his thumbs were firmly tied with cotton. The knots were inspected by the sitters, who were thoroughly satisfied with them. The medium was soon controlled by White Eagle, and before long various members of the circle testified to being touched. Tapping on the trumpet as an accompaniment to a song followed, and various toys were deposited in the laps or at the feet of the sitters. A floating tambourine—that red-rag to the bull that has never browsed in these pastures—was plainly heard by all in its passage round the circle, and was felt by some.

The writer occupied a seat next to Mr. Tom Thomas, who indicated to White Eagle the fact of having a representative of LIGHT by him. Beyond asking "On which side of you?" and being told that it was on the left side, nothing more was said. Presently the writer felt a cloth article of some kind fall on his knees, whence it slipped to his feet. Later, when the light was restored, it was found to be the tweed coat of the medium. In the beginning this garment had been enmeshed in the cords which bound the medium to his chair. At the close the rope was still tightly knotted. In a description it is not possible to give an adequate idea of the nature of the bindings, but none who saw them doubted the impossibility of removing them and restoring them to their original state under the existing conditions. As a final feat the unseen operators brought a small table from a recess and deposited it in the middle of the room. The seance was held in the dark.

The sitters, who sat with hands joined, were convinced of the thoroughly genuine nature of the phenomena, and were greatly impressed by them. Mrs. Barbara McKenzie, who was among those in the circle, was congratulated on the success of the sittings she had arranged.

LESLIE CURNOW.

"SOME REFLECTIONS AFTER A SPIRITUALISTIC SEANCE."

Under the above title on a recent Sunday morning, Dr. Stanton Coit broke his long silence regarding psychical research with an account of a little circle, composed of six persons, all personal friends of his own, including a well-known physician. It was not stated, but I inferred, that a non-professional medium was present.

It was a very commonplace seance, no thrills, no sensational items; only some gentle taps on a breakfast table, quite inexplicable by any theory of trickery. But these gentle taps, which afterwards displayed intelligence and coherency, left the good doctor aghast, amazed. And yet, Dr. Coit's mother was a Spiritualist and a medium, and for the first twenty years of his life he was familiar with all phases of phenomena. Then he revolted, and for twice twenty years has studied physics and ethics, and has even refused to formulate a theory regarding psychic phenomena.

Now facts have met him, and he presents the theory that when a few people sit together in expectant attention, a kind of disintegration of mind takes place, the pieces begin to set separately, and anything, even to physiological effects, may happen. Continue the process, and out of the pieces a collective mind will be built up, and this mind may produce the intelligent answers. The theory is far from new, and Dr. Coit is welcome to it as a foothold if only he will not settle down upon it. In his audience was one of the greatest physical mediums of the day, and with him one who has played a great part in the development of physical mediums, and another who has made a long study of direct voice phenomena. Any of these could have given the doctor facts which might indeed have left him aghast. His detractors will call this venture of his atavistic, a recurrence to type, but we welcome all honest direct approach to our subject. With his closing words I certainly agree: that these investigations should be pursued in a reverent spirit, desiring truth and good. "Where two or three are gathered together in My name, there am I" is the finest keynote for the venture.

BARBARA MCKENZIE.

LET us rather raise a monument to the soldiers whose brave hearts only kept the ranks unbroken, and met death—a monument to the faithful who were not famous, and who are precious as the continuity of the sunbeams is precious, though some of them fall unseen and on barrenness.—GEORGE ELIOT.

PERHAPS most people will be able to feel that the records already in existence, though not furnishing absolutely knockdown proof, are nevertheless sufficient to render the old materialism an improbable hypothesis and to open the door to that belief in a spiritual world which is, as Myers said, the preamble of all religions.—J. ARTHUR HILL, in "Psychical Investigations."

A WONDER TALE FOR THE SORROWFUL.

THE SMILE OF GOD.

A book with a strange title, and what to many will be even stranger contents, is "God's Smile," by Julius Magnussen, translated by Daniel Kilham Dodge (Appleton and Co., New York and London, 7/6 net). The strangeness is not lessened by the fact that Mr. Magnussen tells us quite frankly that he is not religious, has never believed in a personal God, nor ever, even in his greatest distress, appealed to the help of Heaven. He starts his story, the chief incidents of which are of comparatively recent date, by making the reader as fully acquainted as possible with his personality and character as he himself conceives them. He is thirty-seven years old, a Dane, well known in his native country as a dramatist, and until a few years ago as a journalist on the Radical Press. He had rocked lightly on the surface of life without any great experiences. After five years of comparative rest from composition, during which time he had had a nearly fatal illness, he spent a long holiday in the country, and returned home in perfect health to settle down to the completion of a play on which he had been engaged. On an early day in last November he seated himself at his desk, reviewed his characters, and considered their speeches. The play had life in it, and with a little additional exertion he could finish it. He felt that he was himself again, and could face the new age. Then he describes most vividly the emotions which those three words awoke. The "new age" had not come. It seemed more distant than ever. What had he written? Was that new? It was trivial. He could not warm the cold heart of the world or teach it how to smile, for his own heart was cold and his smile was a grimace! He flung his manuscript into a cupboard. Next day his pessimism having abated, he sat down again at his desk and was about to begin in real earnest, when a friend called. The visitor, to Mr. Magnussen's very great amusement, told him he had had a remarkable experience. He had talked with a dead French soldier through the leg of a table! To his hearer's ridicule he replied by pulling a heavy table into the middle of the room, and suggesting they should sit on opposite sides with their hands on it. They did so, and after about half an hour movements were obtained, and the usual code was agreed upon. The first communication only caused the sceptic to laugh. Then came the name of his father, who had died in hospital twelve years before. With it Mr. Magnussen experienced an odd sensation in the back of his neck, and he rose from his chair unwilling to proceed. After a pause he reseated himself. His neck grew icy cold, and the table spelled out, "I am father. I learn that God lives. I love you. Farewell." Soon afterwards his friend left.

A third November day dawned, and the author again placed his pile of paper on the desk. He sat musing with his pen on the sheet before him, when he felt a strange twitching in his fingers, and the pen began to glide over the paper. The first words purported to come from a child, and then a message followed in the strong handwriting of his father as it was in his prime—the opening message of many given in the book, unusual in character, strange in parts, and with much repetition, but full of yearning affection, and striking throughout the keynote of the purest optimism. The poet tried on one more occasion to continue his work, though he knew that it was not a real work of art at all, and that he was only being dazzled by the dream of worldly success, but the insistent power that had used his hand before would not let him. Here are a few disjointed sentences from what followed:—

"Your father's spirit comes from on high and disturbs and hinders you in your play-writing, and ruins your plans for the future. Your father's spirit does this, my dear boy, because he loves you. . . . Do you notice something trembling deep down in your mind? I feel it, and I see that your eyes are filled with tears, but you shall hear what I tell you.

"There will come a new age in the world, and no one will be able to understand that men could live in the age that has passed away. A new age will rise with the sun in all quarters of the earth, and God will smile to men.

"God's smile. Yes, my boy, that is the word that shall denote the new age of the world. God's smile! that is the word that shall bring men to raise their hands, and to turn their eyes blinded with tears, and see the new dawn, which is God's smile."

To the poet God had before been only a beautiful, remote poem written by men, but now he knew that no one is alone, but that God smiles on men though they do not know it.

Again and again the communications he received hark back to this thought—"People," they tell us, "have not yet discovered that God is the smile and the singing of the bird and the perfume of the rose."

"You believe that the world is chaos . . . that all is hideousness, helplessness, and horror, and that there is nothing beside this. But I tell you that God smiles to every little child that dies. God smiles to every single soul that leaves the body. Soon men all over the world will understand that there is nothing ugly, nothing evil except what men believe and invent and put into effect. And that is

nothing real. It is something that has the appearance of reality, but it does not exist. Man's real being is spirit. The spirit is divine, and God smiles upon it. Every single little child that dies is embraced and conducted to God, and lives eternally. All men live eternally, and are with God. There is no horror, and can be no horror, in the world."

So far there is nothing evidential to the outsider, and all through the author's own native incredulity struggles with the conviction that the thing is true. But on the top of this experience comes another, which astonishes the members of his family. He is normally but an indifferent performer on the piano. His father was a splendid musician. Now he sits down at the instrument, the power comes into his fingers, and he plays with wonderful force beautiful compositions with some of which he is absolutely unacquainted. Indeed, the less he knows of the composition beforehand, the better he plays it. "Do you know what that was?" asks his brother, quite overcome after one of these performances. "No," is the reply. "That is Meyerbeer's 'The Huguenots.'"

This book is what one of the messages describes it, "A wonder tale to the sorrowing people of the world."

LEGEND AND REALITY.

"Visions and Beliefs in the West of Ireland" is a collection of legends and folklore, arranged by Lady Gregory, with two essays and notes by Mr. W. B. Yeats. It is in two volumes (Putnam, 22/6 net), and as regards its main portion is very much concerned with dreams and fairies. In his essays and notes, which form an admirable commentary to the Irish stories furnished by Lady Gregory, Mr. W. B. Yeats discusses the close connection between modern Spiritualism and the ancient and far-flung spiritual tradition, with its countless folk-tales. He remarks on the striking consistency between the old stories of psychic phenomena and the more modern records. Many others, of course, have noticed it—there are, indeed, similarities sufficient to prove a common origin for all the doctrines and practices that relate to the Unseen World, however far apart they may be in time or locality. High or low, reasonable or unreasonable, they all arise as a consequence of the actuality of a world of spirits. Mr. Yeats sees this clearly enough. Certain evidences, indeed, had come to him personally, which had given him conviction of the reality of "spiritual intelligences which can warn and guide us." Hence he can write with a certain definiteness and assurance, howbeit his general conception of the after-life seems to be of the twilight and phantasmal kind, ably and seriously as he seeks to prove its signs and wonders coherent, logical and valid. But Mr. Yeats is a poet, and cannot be expected to take literal and prosaic views, especially in a subject like this so full of the stuff of romance. So we even find him treating Andrew Jackson Davis (whom he describes as "an American shoemaker's clerk") as though that great seer belonged to the usual run of seers and visionaries. However, in their two volumes, Lady Gregory and Mr. Yeats give us many things of deep interest to those who love or study the lore of what used to be called the Supernatural, but is now known to be as much under law as this gross earth. In his concluding remarks in the Essay on "Swedenborg, Mediums and the Desolate Places," Mr. Yeats says something that lingers in the memory: "Our service to the dead is not narrowed to our prayers, but may be as wide as our imagination."

THE GREAT REDEMPTION.

There many pass all time, the hour of God,
In pure and sweet contentment. Others still
In ceaseless, boundless progress, as from star
To star, from bliss to bliss, pass, until all
Return to God, renewed like rays of light—
The all-attractive and delightful light,
Redeemed up to the sun. In one band there
Jew, Christian, Moslem, heathen, gracious live
In mutual forgiveness, blessing each
The other: what, too, in their several creeds
Is proven false each casts away; what true
All keep uniting and amending, for
In all was truth, though thrice the truth in one.

—BAILEY'S "Festus."

IN regard to disagreeable and formidable things, prudence does not consist in evasion, or in flight, but in courage. He who wishes to walk in the most peaceful paths of life with any serenity must screw himself up to resolution. Let him front the object of his worst apprehension, and his stoutness will commonly make his fear groundless.—R. W. EMERSON.

We love peace, as we abhor pusillanimity; but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of his material body. Chains are worse than bayonets.—DOUGLAS JEROME.

We see human heroism broken into units and say, this unit did little—might as well not have been. But in this way we might break up a great army into units; in this way we might break the sunlight into fragments, and think that this and the other might be cheaply parted with.—GEORGE ELIOT.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

All Notices must reach us in future not later than the first post on Monday morning, and each must be accompanied by the exact amount to cover same. Otherwise insertion cannot be guaranteed.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Miss Violet Burton.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. G. Prior.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Miss Gantz; 6.30, Mrs. Marriott.

Croydon.—Harewood Hall, 96, High-street.—11, Mrs. P. Scholey; 6.30, Mr. Ernest Hunt.

Peckham.—Lausanne-road.—7, Mr. H. Boddington, address.

London Central Spiritualist Society, 3, Farnival St., Holborn.—Friday, 22nd, at 7, Mrs. L. Harvey, psychometry. 29th, Mrs. M. Gordon.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Graddon Kent, address and clairvoyance. Wednesday, 7.30, Dr. Vanstone.

Woolwich and Plumstead.—Invicta Hall, Crescent Road.—11, circle; 3, Lyceum; 7, Mrs. Maunders. 28th, 8, Mrs. A. Boddington.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday). 7.30, whist drive, players pay 1/- each, proceeds in aid of Building Fund. Sunday, 11, Mr. Arthur Lamsley; 3, Lyceum; 7, Mr. Leslie Curnow (Asst. Editor of LIGHT) on "The Milestone of 1848." Wednesday, special engagement of Mr. W. R. Sutton, the well-known Sheffield clairvoyant; silver collection at the door. Friday, 8, healing meeting. Saturday, Grand Lyceum Concert.

Brighton.—Athenæum Hall.—11.15, Public Circle; 7, Mr. W. P. Swainson on "Religious Symbolism of the Great Pyramid"; 3, Lyceum. Wednesday, 8, Miss Scoggins.

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IN THERE IS NO DEATH

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PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Several men of great distinction have been taking account of Spiritualism of late months, and although of any one of these men it might be said that, like the Laird o' Cockpen, "his mind is ta'en up wi' affairs o' the State," the question has challenged their attention too insistently to be evaded. Quite naturally some of them have found a difficulty in understanding just what the subject stands for, since in the "multitude of counsellors" there is contradiction and perplexity as well as wisdom, and no doubt a number of side issues and quite speculative doctrines have been thrust forward in the name of Spiritualism. We of LIGHT have explained our own attitude in the matter time and again, and shall not be weary of repeating it while there is anyone who stands in need of a plain answer to a simple question. Spiritualism, then, in its small aspect, claims and proves that there is scientific evidence for a life after death as a fact in Nature. Spiritualism at large stands for the idea that the Universe is a manifestation of spirit and man a spiritual being. One could fill many books with the details in the way of evidence and reasoning, ancient saws and modern instances, but in the previous sentences we think we have given the gist of the matter.

Interviewed by an American newspaper man on his proposed "instrument to talk to the dead," Mr. Thomas A. Edison is reported as saying:—

For my part I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected or moved or manipulated—which ever term you want to use—by our personality as it survives in the next life, such an instrument, when made available, ought to record something.

Yes, but so many things do not behave as they ought to do, and in this case we are rather wondering about the connecting link. The most delicately-contrived brain will not work unless it is in vital touch with the animating intelligence. Still, if there is in the neighbourhood of the machine some person who furnishes the nervous fluid—or plasma—or whatever it may be called—which can be utilised to operate the machine, some results may be obtained. Mr. Edison says that the mass of material written about Spiritualism is "a lot of unscientific nonsense." We have had to say much the same thing ourselves about some (not all) of it.

"Light" can be obtained at all Bookstalls and Newsagents.

When at the opening of the new Church at Reading we heard Mr. F. T. Blake, the President of the Southern Counties Union, declare that Spiritualism had now "to come forward into the light of publicity," we saw in the statement a text for some very rousing sermons. For the time has brought a process of transition (more or less painful and arduous) from the old condition of things. Watching it closely one sees an interesting analogy to the passage of the soul from the physical form. There is a tremendous struggle on the part of the old body to retain its hold on the spiritual principle; it is in strong revolt against the separation. On the other hand the spirit, cramped by the limits of a vehicle which it has outgrown, strains to burst from its ancient bonds. But, whether in the large instance or the small, the thing is inevitable. The whole forces of the time are pressing upon us, demanding that we emerge and give our message to the world at large. The old order is changing, giving place to new, and it is quite useless for us to attempt to remain in ancient ruts and cling to old traditions. We cannot withstand the course of evolution. We have to come out boldly and proclaim our meaning and our mission. As Mr. Blake put it, Spiritualism cannot be kept any longer in dark corners and back streets.

A NOTE ON PSYCHICAL RESEARCH.

(FROM SUSAN, COUNTESS OF MALMESBURY.)

To take up psychical research as a subject to occupy idle thoughts and hours is not only unsafe but can only result in failure.

The strange underground workings of the brain, with the invisible antennæ which it seems to put out, on the points of which the mental processes of others are caught and transmitted, must always be taken into account.

The investigator should keep a tight rein over his impressions and their effects upon his life and conduct.

"For in the uncertain light the boundaries
And outlines of all things grow faint and dim;
Sound becomes substance, shadow takes a form,
And the creative soul of things half seen.
Builds semblances of wishes and of fears."

And so the very reality and deep meaning of the experiences which privation brings to some of us; the light they shed on hearts darkened by sorrow, and the promise they hold out of happiness and reunion, must be cherished as sacred possessions and guarded jealously, against fraud and imposition.

On the other hand, experience will also teach us to realise the limitations of the mediums and to respect the sufferings and exhaustion to which they are subject.

S. H. MALMESBURY.

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A REMARKABLE PSYCHOGRAPH.

CONCLUSIVE PROOF FOR THE ROYAL PHOTOGRAPHIC SOCIETY.

Considerable interest has recently been shown by members of the Royal Photographic Society in that phase of psychical research that is known as Spirit Photography. During the past month, certain members of the Society, including Mr. Crowther, have, through the good offices of Miss Felicia R. Scatterd and Dr. Lindsay Johnson, been given the opportunity of witnessing one of the most remarkable tests in this direction which has occurred in recent years.

But although everything was carried out during this test according to plan, and every one associated with it



Miss F. R. Scatterd and Dr. Lindsay Johnson, taken at Crewe on the afternoon of September 18th. A psychic emanation can be clearly seen in the picture.

was a person of whose integrity and honesty there could be no doubt, yet the members of the Royal Photographic Society are, as we gather from a long statement in "Truth," of October 6th, still unconvinced. For although every portion of the experiment was admitted by them to be carried out as it should be, the sceptics in question have objected that there is one flaw in the series of events which reached their climax in the remarkable psychic demonstration to which we are about to refer.

It appears that the doubtful element in this test is, according to these gentlemen, centred in Miss Scatterd. In the earlier stages of the test it was necessary for Miss Scatterd to keep in her possession for a day or two a packet of plates that had been carefully sealed in the presence of witnesses, which package, Miss Scatterd states, was never opened or the seals touched from the time she bought it until it was opened in the presence of Mr. Crowther and other persons present in the dark room of the R.P.S.

To the many who know Miss Scatterd it may seem unnecessary to defend her good faith in a matter of such grave importance as this test. This lady who is a member of the Society for Psychical Research, a lecturer of note, and who possesses the true scientific bent in connection with this research, is the last one in the world who would, as the allegation suggests, attempt to play a trick of any kind in such a connection. We know that Miss Scatterd's reputation is above suspicion, and that it is unthinkable that she would, as it has been suggested, break the seals of a packet of plates and substitute for one of them a faked plate, so as to deceive Mr. Crowther and his colleagues.

We will now tell the story of these happenings, the data having been supplied to us largely from Miss Scatterd's own private diary, and by a number of other persons who were present on different occasions during the progress of the test.

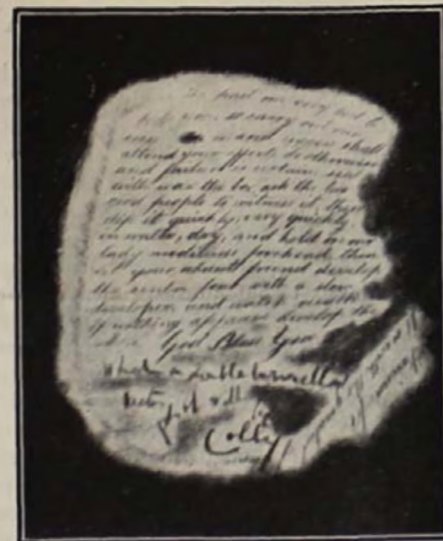
It appears that on September 18th Miss Scatterd met Dr. Lindsay Johnson at Crewe, in the home of Mr. Hope, the well-known photographic medium. Dr. Johnson brought with him some unopened packets of plates, and one of these packets was placed on a table in the presence of witnesses, all of whom signed their names on the packet. This packet was then held against the forehead of Mrs. Buxton, and was eventually opened by Dr. Johnson, and developed by him. We give on this page an illustration of what actually appeared on one of the plates. It was a message which ran thus:—

"Friends all. It is with the greatest pleasure we greet you here again, and shall do as we have done in the past, our very best to help you, so carry out our instructions and success shall attend your efforts. Do otherwise and failure is certain. Seal with wax the box, ask the two good people to witness it. Then dip the box quickly, very quickly, in water, dry, and hold on our lady medium's forehead. Then let your absent friend develop the centre four, with a slow developer, and watch results. If nothing appears develop the whole. God bless you.

"What a double-barrelled victory it will be!—T. COLLEY."

Miss Scatterd at once set to work to carry out the instructions that were apparently given by the late Archdeacon Colley, whose signature appeared on the Skotograph (see illustration). Another unopened packet of plates which she had with her, was sealed in six places—four red seals on either end and two black seals on the upper label of the box. The packet was then dipped in water quickly, according to the instructions given on the Colley plate, and, in the words of Miss Scatterd, "I carried the packet of plates inside my blouse since I purchased it, and the packet never left my possession one second until it was opened by Mr. Crowther and his friends."

Miss Scatterd then described how she brought the sealed packet to London, and made an appointment with Dr. Lindsay Johnson to meet him at the premises of the



A reproduction of the Colley skotograph that gave directions for carrying out the subsequent Test at the Royal Photographic Society.

R.P.S., Russell Square, London, and so complete the test in the presence of witnesses of authority.

Mr. Crowther and two of his friends, together with Mr. H. W. Engholm, Miss Scatterd, and Dr. Lindsay Johnson, assembled in the laboratory one morning, and in the red light those present broke the seals after these had been carefully examined. It was acknowledged that they had not been tampered with. They then took from the centre packet the four plates wrapped in paper, and these were developed according to the instructions on the Colley plate, which had been previously shown to Mr. Crowther and his friends.

As the developer slowly got to work the interest was intense, and a cry went up from all those present as an image gradually began to appear on one of the four plates lying at the bottom of the dish, held in the hands of Dr. Lindsay Johnson.

(To be continued.)

"SPIRITUALISM: ITS IDEAS AND IDEALS," by the Editor of LIGHT, puts into concise form many of the essential ideas of Spiritualism as a reasonable interpretation of life. It combines the serious with the lighter sides of the subject, and the sketches, fables and satires have won the approval of many readers. Not the least of the book's merits is its cheapness, which renders it useful as a propaganda document. It can be obtained at LIGHT office at the price of 2s., or 2s. 2d. post free, and may be had on trade terms for quantities from the publisher, Mr. John Watkins, 21, Cecil Court, Charing Cross-road, W.C.2.

October 30, 1920.]

LIGHT

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Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life,"
"The Science of Peace," and other works.

The immense mass of scientific and lay testimony to the facts of Spiritualism makes it superfluous to confirm these further. Interest now centres on rational explanations of them. Dicta by scientists who have not systematically studied the facts have no weight. Those whose works are quoted are not referred to merely as men of science, but as having studied the facts scientifically—i.e., by long and systematic experiments.

FOREWORD



MR. STANLEY DE BRATH.

here given by way of preface to psychological theory.

SOME SCIENTIFIC ASPECTS OF SPIRITUALISM.

"Science" is defined in one of the great standard dictionaries of the English language as "knowledge gained by systematic observation, experiment, and reasoning; co-ordinated, arranged, and systematised." It is a modern growth, and in contrast with the old dialectical methods of enquiry, which assumed that man can arrive at truth by argument alone, it took its stand on experiment and observation of facts.

The first departure was Galileo's telescope which showed the moon as a sphere (A.D. 1630); then came Newton's mathematical genius which revealed the Laws of Motion, Lavoisier's logical theory of Chemistry (1790), Dalton's proof of the existence of atoms and that all chemical substances result from the grouping of atoms (1808) and Grove's "Correlation of the Physical Forces" (1846) which showed that Heat, Electricity, and the like, are all manifestations of Energy, and are not material in the chemical sense. Modern physical science in England may be dated from the last of these discoveries. It is therefore not yet a century old.

These laid the foundations of physics, and all later science has been built on those foundations. Defining Matter as "that which can be weighed," we know about eighty elementary atoms, of which about sixty are metals—iron, lead, copper, silver, gold, etc., and about twenty are non-metals, such as carbon, oxygen, hydrogen, sulphur, etc. These are not, as Dalton thought, solid irreducible forms, but are themselves composed of almost inconceivably minute "electrons." The atoms probably differ in size: Professors Thompson and Tait say that if a drop of water could be magnified to the size of the earth we should see the atoms about as big as oranges. The electrons are about a thousand times smaller. That these "elements" are not absolutely fixed forms appears from the fact that Sir Norman Lockyer and some continental astronomers have shown that the hotter stars contain only a few elements, whereas as a star cools for thousands of years, other elements come into being; and also that some elements, such as Radium, have definable periods of existence, passing into other elementary forms by parting with some of their electrons.

To these fundamental physical facts all sciences, including Economics and Spiritualism, must conform, and the connection is much closer than appears at first sight.

MATTER AND ENERGY CONTRASTED.

The facts above noticed, even though they may prove that Matter and Energy are in the final analysis essentially the same in origin, do not alter the fact that elementary matter is practically unchangeable and indestructible, all compounds being formed by changed groupings of elementary atoms. Table salt, for instance (NaCl) consists of one atom of sodium and one of chlorine. Strychnine (C₂₁H₂₂N₂O₂) consists of 21 atoms of carbon, 22 of hydrogen, 2 of nitrogen, and 2 of oxygen. Quinine is (C₂₀H₂₄N₂O₂). Sugar is

(C₁₂H₂₂O₁₁), and so on. It is not known why the same elements in different groupings should have such very different properties.

Energy, on the other hand, is very readily convertible, and forms no compounds. Motion, heat, electricity, and magnetism are easily changed one into another in definite proportions; 772 units of heat are convertible into one foot-pound of work; 33,000 foot-pounds are one nominal horsepower, and 136 h.p. are 100 kilo-watts of electricity. Like Matter it is indestructible; this is the Law of Conservation of Energy. There is, therefore, a world of energy in which we live, according to which all material forms are produced and directed. Without energy expended there is no motion, whether of great masses or of the smallest cells.

This energy is inherent in matter, but different substances possess it in very various degrees; coal, wood, and explosives are instances of substances containing much energy; while ash, clay, and burnt gases contain very little. Chemical transformations are largely due to transfers of energy. Now energy always acts according to mathematical law. We speak of the laws of matter, but these are really laws of energy inherent in matter; and to admit that mathematical law is inherent in energy is tantamount to admitting the presence of Mind in it, for mathematics without mind is inconceivable. There are other lines of experiment which directly prove this; Professor Bose is said to have shown that even metals, as well as plants, can be "hypnotised," can have their properties altered by purely mental forces brought to bear on them. This requires corroboration, but it is certain that they can be acted on by drugs.

This universal Mind is the essential and central fact of scientific Spiritualism. The foregoing sketch shows this mind as existing in the primary inorganic forms—the elementary atoms.

UNCONSCIOUS MIND IN PLANTS.

Ascending one step from the mineral to the vegetable world, the basic unit is the cell. Cells in their simplest form are small sacs containing protoplasm—a viscous fluid of very complex chemical nature. These cells begin their life in this way and are subsequently modified in the plant into the cells which make woody fibre, leaves and flowers; in animals they become bone cells, muscle cells, nerve cells, etc. The plant, therefore, though it consists of inorganic matter, builds that matter (1) into cells; (2) modifies these into special forms; and (3) arranges these into the external shapes of root, stem, leaves, flowers, and seeds. This process involves the expenditure of energy which the plant receives from the light and heat of the sun. Here the inherent Mind is manifest on a higher plane which we call biologic law, in addition to the chemical and physical laws which are still there though masked by the higher law. Take any plant, a lily for example; chemically it consists of about 90 per cent. water, about 8 per cent. carbon, and about 2 per cent. of mineral salts. Physiologically it consists of cells of various kinds built into an external form. It is in fact a materialisation of the invisible water and carbon contained in the air. There is in the air a minute percentage (0.04) of carbon dioxide, from which all plants are materialised. Unconscious mind, using vital power, works up these into forms.

SUBCONSCIOUS MIND IN ANIMALS.

Ascending yet another step to the animal world, we have the same atoms, the same unitary cells, but the protoplasmic cell is modified into much more complex forms that manifest a new quality—Consciousness. I am not going to enter here upon the extremely complex question of Consciousness, but only to remark that the generative and nutritive physiological processes are as entirely subconscious in the animal as in the plant. Consciousness seems to be made possible through the agency of nerve-substance, of which lecithin (C₄₂H₈₄N₂O₄) may be taken as a type. The total energy is provided by food, which is deprived of its energy as well as of ingredients required for cell-building. It should be obvious that the subconscious mind that builds the animal form is a higher degree than that which builds the plant, and it is quite obvious that in Consciousness we have another manifestation of Mind which, though much inferior to the subconscious intelligence which builds the organism, is yet endowed with marvellous forms which we call instincts. There is still, as far as we can judge, no self-consciousness, and therefore in the natural state, no moral sense. Animal

intelligence proceeds mainly from the sub-conscious mind which the animal obeys entirely, as we do not.

HUMAN SUBCONSCIOUSNESS.

With the human being we enter on an entirely new manifestation of Mind. Reason, slight in the animal, takes, or is supposed to take, the foremost place. He can reason at all events, when not blinded by desire. He has also self-consciousness, a desire to know and understand, and a moral sense, rudimentary in some persons and highly developed in the real leaders of the race. These make his moral consciousness, but his subconsciousness is still dominant in forming his instinctive desires, tastes and affinities, some of which are shared by the animals and doubtless formed part of the mental equipment of the Pithecanthropus. If Darwin's Descent of Man is correct (on which point there is more to be said later) these interesting progenitors divided into two parties, one of which decided to drop the first half of the name and become Anthropos—Man—the reasoning being—with clothes, alcohol, governments, guns, submarines, coal strikes, revolutions and all the apparatus of civilisation. The other party would seem to have preferred to take the line of least resistance, to be guided by instinct alone, to keep their fur, drop the suffix, and remain Pithecus—Ape, and, we hope, be happy.

In the former group the subconscious put on an entirely new aspect. Reason, self-consciousness, and the moral sense are normal (or should be), but Man has in addition a whole set of supernormal faculties which are the subject of the present articles. The chief of these faculties are Cryptomnesia (the sub-conscious memory), Telepathy, Telekinesis, Lucidity (the prophetic faculty), Intuition and Mediumship. *The employment of these faculties constitutes Spiritualism.* The faculties themselves are proven facts, whatever Mr. McCabe and the wilfully ignorant may say, and whatever explanations may hereafter be substantiated.

(To be continued.)

THE GREAT BETRAYAL.

ADDRESS BY MR. P. R. STREET.

The large hall attached to the offices of the L.S.A. was crowded on the Thursday of last week when Mr. Percy R. Street delivered a most stirring and impressive address on the above subject. Mr. H. W. Engholm presided. As a peg on which to hang his story, Mr. Street took the words, written in another connection, in the first chapter of St. John's Gospel, "He came unto his own, and his own received him not." He asked his hearers to carry their minds back to the times of the great struggle which we were now beginning to forget. In the midst of that struggle a soldier—a simple warrior, but "a gentleman unafraid"—passed out of life. He found himself the same man as before with the same love and desire, and all his faculties alert. "I know because he told me so." His first thought was to get back to his people—his wife, children, and aged parents. He came into that home ("I know because he told me so"); he touched them; they felt it not; spoke to them, called aloud: they heard it not. The doors were closed against him. That was love's great betrayal. "When I saw him again," said the speaker, "it was while I was in a lonely bivouac the other side of the Jordan [during the Palestine campaign]. His anguish was pitiful; he felt nothing was worth living for." It was different now; they knew now. But the experience was not singular: it took place in thousands of homes all over the world. Why should it be? Who were the betrayers of the dead? They were the vast section of humanity who were indifferent to or ignorant of the fact of life beyond physical death, and also those determined opponents who threw cold water on others' convictions, and who, in doing so, were harming their own souls. But the greatest betrayer of all had been the theologians—false trustees of the holy truth they had received, the truth given to the Fathers. In another part of his eloquent address, alluding to the number of vexed questions, side-issues, and misunderstandings, Mr. Street pleaded for a minimum basis of belief. Whatever their other differences, they could all unite on the recognition of human survival, the proof of which by psychical science was the greatest fact in human history.

We are giving a special story by Mr. P. R. Street on this subject in next week's Armistice Anniversary Number of LIGHT.

SWEDENBORG did not attain to a state of illumination and become a seer of spiritual things through pride of intellect, or from mere curiosity, but because he sought knowledge for ends of use, in order that he might become an instrument to serve humanity. He says: "The reason why he, a philosopher, had been chosen for this office, being, that spiritual knowledge, which is revealed at this day, might be reasonably learned, and naturally understood; because spiritual truths answer to natural ones, which originate, flow from, and serve as a foundation for them."—From "Emanuel Swedenborg," by W. P. SWAINSON.

COMMUNICATION WITH THE DEPARTED.

[From a sermon on Spiritualism by the Rev. Dr. Geikie-Cobb, Rector of St. Ethelburga's, Bishopsgate, E.C.]

Have we had communication with the departed as a matter of fact? This depends on the *we*. The answer is that such communication can be established, ought to be established, and, in the experience of a growing number of people has been established. Not all that are claimed as such are to be accepted. Many are hastily endorsed, very many are accepted quite uncritically; and few people seem to treat seriously the phenomena disclosed by the transcendental mind. Yet these may easily be mistaken for messages from somebody on the other side, and we shall not be on sure ground until we have explored more thoroughly the recesses of this transcendental mind.

Yet when all is said it is necessary to add that fascinating as sailing into the uncharted sea of "spiritism" may be, it is of the nature of a side-show. The main business of life lies elsewhere. "Only he who has honestly and honourably laboured for the values which can be found and produced in this world is prepared for a future world—if there be a future world, a question which experience alone can decide." This saying of Höfding's reminds us of a similar saying of Lotze's that only that which is fit to survive will survive. Our chief work, then, is to develop in ourselves such devotion to the eternal values that they enter into our very marrow and become a living force in us. If Faith be holding fast to unseen Goodness, then it bestows the immortality of that to which it clings. It is good, said the Psalmist, that a man should hold fast by God. The soul grows by what it feeds on. And the soul which has learned to live with God, and to think thoughts of what is lovely will be changed into His image from glory to glory.

But when all is said and done we shall find that here as everywhere the Key to the secret of Life is Love, and that Love enters where Thought can only stand at the door and knock. Surely, every open-hearted person has the assurance in himself that where two souls have pierced beneath the veil of the soul-body, and reached the hidden depths of their two personalities, and loved in them what is eternal, they cannot be kept asunder for ever, but will somehow and somehow be drawn together by the power of Love, of which power the physical forces of the world are but feeble reflections. What gravity, or chemical affinity, or cohesion are to atoms, that is Love to souls. And as the atoms are bathed in the aether so are souls in the Love which is God. If this be so, is there anything strange that loving hearts should set themselves to try to find out whether a re-union with the beloved is possible here and now? And will anybody say that their endeavour is love's labour lost? Should they not rather hope that they may succeed, and believe that, whether conscious success attends them or not, at all events some good thing has been achieved which will sooner or later be revealed?

After all, the communion of saints is something more than a fond thing vainly invented, and the mission of Spiritualism may for all we know be to make practical this article which to so many seems enveloped in mist and cloud.

CONTINUITY OF SPIRIT COMMUNICATIONS.

Referring to the recent discussion on the fact that many spirit communicators seem to be often unaware of previous communications made by them on previous occasions, showing a lack of continuity, Dr. Campbell Holmes writes:—

"C. E. B. (Colonel) touches on a characteristic of spirit communication, which, although very important, seems to be unfamiliar to most people. Its recognition would, no doubt, clear away a good deal of difficulty and doubt. It is this, that while a spirit, when manifesting through a particular medium, remembers everything that has occurred at séances with this medium, it remembers little or nothing of these occurrences when manifesting at other séances through other mediums.

"The continuity of memory suggested by C. E. B. (Colonel) in cases of cross correspondence is really something different; for here, in communicating parts of one message through two different mediums, the spirit is merely carrying out a previously well-conceived plan of its own. In Moore's 'Glimpses of the Next State' (page 71) the spirit 'Grimaldi' could not give the pass-word arranged at a previous séance with another medium, and explains why by saying 'I cannot give the word unless I am in the same conditions.' In Professor Coates' book just published, 'Is Modern Spiritualism Based on Facts or Fancy?' (page 49), his stepson did not remember the pet name he gave his step-father at séances with another medium."

Our own experience is that spirit communicators cannot always recall statements previously made by them through the same medium. But the human frailty of forgetfulness may occasionally apply in these cases.

THERE is nothing hackneyed about the song, "O Love Undying," a copy of which we have received from Messrs. Ryalls and Jones, Ltd., music publishers, of Birkenhead. It is, indeed, original and very melodious, and touches our subject to the extent that it tells us hopefully of the reunion of love beyond the veil. The words are by John G. Barr, and the music by Max Irvine. The price is 2/- net.

"EARTHBOUND" AT COVENT GARDEN

FILM PLAY OF LIFE AFTER DEATH.

Reviewed by H. W. ENGHOLM (Screen Playwright and Author).

It was my privilege on Monday night, October 25th, to be present at the premier performance of "Earthbound" at the Royal Opera House, Covent Garden, in the company of the Rev. G. Vale Owen. At one moment in the course of the tense story being unfolded, the earthbound spirit was seen or sensed in the precincts of a wonderful church by the Vicar, who urged him to seek forgiveness from those he had harmed, for in that way he would soon be on the pathway to the home that assuredly awaited him in the realms beyond. Mr. Vale Owen turned to me and remarked, "How very true. Often in my own little church at Orford, when I have been there alone, I, too, have felt the presence of unhappy souls and sensed their appeal to me for guidance. I am glad the author of this play has shown in such a direct manner some of the work that lies within the scope of the clergy in helping those who are earthbound beyond the veil."

The Opera House, Covent Garden, was crowded to its utmost capacity, and the reception of this wonderful film was not only enthusiastic, but the story impressed every member of this great audience. Dramatic though it was, it could have easily been reduced to mediocrity, but for the brilliant handling of the whole theme by Mr. Basil King, its author. The very first title which appeared on the screen gave the key-note to the whole play—

"Whatever good man has to his credit—whether it be much or little—is the seed from which he grows eternally. Evil is nothing but dead loss."

Two men and two women are bound together by a common creed—"No God—no sin—no future life." Then we see portrayed a drama that is as old as man. The husband, held by an infatuation for his friend's wife, considers he is justified in his action because of his belief arising from his creed of the survival of the fittest. But the man forgets—as Harvey Breck, the philosopher in the play puts it—that "You may be alone—unseen by any eye—and still have to struggle between conflicting thought forces."

The man's wife suspects her husband. "No man has secrets from his wife's intuition," is the title which comes upon the screen at the point in the story when the husband tries to bluff his wife and laughs at her suspicions. We see a tremendous struggle in the hearts and minds of these four people, which leads us to one of the great moments in the play.

This takes place in the familiar setting of a comfortable club, and as the title that precedes the scene states,

And when passion gets us where she wants us, even this common-place club on this common-place afternoon can be the stage all set for action.

The two men meet on the stairs of the club, the one a husband whose wife is about to desert him, the other a friend, who, forgetting his wife and child, is about to sacrifice everything, including his honour, for the passion that enthalls him. A pistol shot rings out, and the man who was about to destroy the happiness of his wife, the confidence of his friends, falls to the foot of the stairs, dead. It is at this moment that the play of "Earthbound" really commences. For Dick Desborough still stands on the stairs, a ghostly and bewildered wraith, and his fellow clubmen crowd round his body as it lies at the foot of the stairs. He is unseen by all, and yet all is seen by him. He visits the house of the woman who was to have left with him that afternoon. He visits his home, where only the faithful dog and his little daughter see him for a moment. He is seen at all his usual haunts. He finds that THERE IS NO DEATH, and that he is earthbound.

And then, as this wonderful story proceeds, the realisation comes to him that so long as you cling to the world you will suffer the torture the world never fails to inflict on those who love it. He realises that a man may be earthbound, after death, not only by his desires, but by the things he had left wrong. Once he has put them right he is free to take a step onward towards the greater and better life that awaits him. So, Dick Desborough helps the wife of his friend to save her husband from the sentence of death. He, too, helps the man he so terribly injured to forgive his

erring wife. One by one he straightens out his misdeeds, until there is but one thing left to do, to win the forgiveness of his own wife. And in the last scene of all, and in one of the tensest moments that has ever been given us in play or story, the poor, earthbound spirit is forgiven all by his wife, whose love was a pure and holy one. As the picture fades from our sight, we see him with a divine light in his eyes, walking away towards the Light, for he is now on his way Home.

There is no tawdry sentiment or cheap clap-trap in this wonderful play. The reverence of its treatment and the sincerity with which each artist handles his or her portrayal of the true-to-life character studies they present will live in the memory of everyone who is fortunate enough to be able to see this most perfect symbolism of life after death.

It was altogether a notable night, and many well-known representatives of Spiritualism and Psychical research were present in the audience. Among them were the following:—Lady Portarlington, the Hon. Mrs. Capell, Colonel Roundell, M.P., Lord Castlerosse, Lord Lovat, Lord Lurgan, Lady Esmé Gordon-Lennox, Lady Glenconner, Mrs. Winston Churchill, Lieutenant-Colonel Sir Mathew Wilson, Bt., M.P., Captain Angus Hambro, M.P., Sir Ernest Wild, K.C., M.P., Sir Edward Marshall-Hall, K.C., Sir W. F. Barrett, Sir James Remnant, M.P., Lord and Lady Molesworth, Lady Malmesbury, Count Miyatovich, Sir George and Lady Scott, the Rev. Clarence May, Canon the Hon. J. G. Adderley, Miss Estelle Stead, Mrs. Philip Ch. de Crespigny, the Rev. F. Feilding-Ould, Mr. E. R. Hewitt, K.C., the Rev. G. Vale Owen and Miss R. Owen, Mr. David God (Editor of LIGHT), Dr. Abraham Wallace, Dr. Ellis T. Powell, Miss Mary Conan Doyle, Rev. Walter Wynn, Mr. Stanley De Brath, Mrs. Barbara McKenzie, Mr. Leslie Curnow, and Mr. Howard Mundy.

Great credit is due to Mr. Charles Lapworth who, I understand, was largely responsible for the presentation of this picture in its right atmosphere. The interior

of the famous Opera House was admirably in keeping with the brilliant scenes that were projected on to the screen. The musical part of the programme was such as to emphasize correctly every telling point in the story. The music score, I understand, was the same as that used in the Capitol Theatre, New York, and the orchestra at Covent Garden had to handle it at very short notice. Preceding the appearance of "Earthbound," Miss Dorothy Webster rendered the song, "The Return," with such intense feeling that the applause which greeted her was in every way justified. This beautiful song, which it is expected will become immensely popular, almost stands alone in the fact that the words, written by Mr. Boyle Lawrence, contain the essence of the message of Spiritualism, and his treatment of the subject is so broad, and yet so human that all classes and creeds will find in it a deep truth. Viscountess Molesworth, I notice, after seeing a copy of this song, has written a tribute in which she says that it "is undoubtedly an inspiration. It touches the heart at once with its tender words and appealing melody, breathing hope and consolation to all humanity in its mighty message." Mr. Herman Darewski, who composed the musical setting, is to be congratulated on the beauty of the melody and its rhythm. It was a happy thought that brought Mr. Darewski and the Goldwyn Picture Company together, as "The Return" will be sung at each performance of "Earthbound" at the Opera House. It may interest those who intend to see this picture to know that "Earthbound" took nearly a year to produce, and when the Goldwyn Company showed the picture recently in New York as many as 18,000 persons saw the picture in one day during its run in New York.

I SAW God in a point . . . by which sight I saw that He is in all things.—THE LADY JULIAN OF NORWICH.

THE development of many a man has been entirely distorted simply because he has felt it incumbent upon him to adhere to an error to which he has once committed himself.—GOETHE.



Mr. Lawson Butt, who plays the role of Harvey Breck, the Philosopher, in "Earthbound." Mr. Butt is the brother of Madame Clara Butt, and was educated at Clifton College.

SPIRITUALISM AND SOCIAL RECONSTRUCTION.

REFORM AS VIEWED FROM THE HIGHER PSYCHIC STANDPOINTS.

By DR. ELLIS T. POWELL (late Editor of the *Financial News*).



ELLIS T. POWELL,
LL.B., D.Sc.
Author of several works
on Psychic Science.

There cannot be a single minute of the day or night which is not marked by the passage of souls out of mortality into spirit life. This is true not only of our own age, but also of every era since the world became populous. The mind is appalled when it contemplates all the myriads who have passed away, within the historic period, by natural physical decay, by famine, pestilence, war, catastrophe, and other causes. Back beyond the historic period there must have been other multitudes, of whom we know nothing directly, but whose number we can dimly conjecture by thinking of such cataclysms as that which overwhelmed Atlantis. Are all these separate souls within the love of the Deity? Does His solicitude include each one of these abounding myriads? Can it be possible? Is it not likelier that Omnipotence must be satiated, and all but nauseated, by this eternal and incessant procession of spirits into the unseen realms, in such numbers as must, apparently, preclude anything like individual sympathy with each spirit, even if Omniscience discerns the arrival of every single entity.

WHAT ABOUT RE-INCARNATION?

At this point we shall be told, no doubt, that our enquiry is based upon a misapprehension. There is not (the re-incarnationist will say) any such multitudinous aggregation of spirit individualities as we seem to suppose. The same spirits return again and again to the discipline and experience of mortal life. So that, although the number of the migrant spirits is undoubtedly large, it is nothing like what it appears to be if we consider each intelligent entity as a sojourner once, and once only, in the habiliments of mortality. Thus the re-incarnationist; and having given him a hearing, we may go on with our main thesis. For even if the re-incarnationist be right, and the huge squadrons of humanity return again and again to the same parade ground, there still remains the fact that they are vast multitudes, and it still suggests the question: Can God care for all? If He does, then a new and deeper meaning attaches to the ancient declaration that God is Love.

WHAT IS THE TRUTH?

Surely the solution of the mystery lies in our realisation that every spirit (whether incarnate once for all, or re-incarnated again and again), constitutes a spark of the Deity. From Him it comes, as an expression of Himself, and to Him it returns. He Himself is vitally interested in the passage through mortality of these sparks of His own Being. So far from His becoming nauseated at their number, they are but the facets of His infinite Personality, each looking out upon light and life through its own eyes. Aye, one may say more than that: Each one of these innumerable entities is infinitely precious to itself. In all, save an infinitesimal minority, there is a passion for survival, an appreciation of individuality, which marks that particular spirit out from all the universe. Not one, regarded from its own point of view, is superfluous. If we say that the Hottentot, the Kaffir, and the Chinaman are superfluous, we lay ourselves open to the rebuke that we ourselves may be neither so interesting nor yet so indispensable as we suppose, in the sight of Omniscience. Because we cannot vibrate sympathetically with all these lives, because our fellow feeling can but vaguely realise their individual passion for expression and existence—why, that is no reason why in the heart of Infinite Being itself there can be any such a thing as "plethora, or glut, or supersaturation." On the one hand (since there is no spiritual Law of the Conservation of Energy) the supply of individual life in the universe can never exceed the demand, for every single being demands his or her own continuance; and on the other it can never outrange the love that contains and fosters and enlightens all, in various degrees of individual advancement, because the love is as infinite as He from Whom it emanates, having neither beginning of days nor end of life. In the very infinity of love itself is the call and the capacity for an utterly endless and boundless accumulation of individual lives.

NO LIMIT TO THE DIVINE LOVE.

How then can infinite love be congested in the application of its sympathetic vibrations to each separate response, no matter how stupendous their numerical aggregate? When the telepathic "note" of every entity is different, how can infinite love be wearied, saturated, surfeited? In the very difference, in the utter absence of duplicates, lies the key to the whole relationship. "In the fundamental part of religion," said Liddon, "the man must be *solus cum solo*"—the one with the One, alone with The Alone. If God be infinite, and He is love, then love is infinite, too. And if that be so, no paltry system of caste exclusion, no contempt of the humble, the ignorant, the boorish, or the cave-dweller, can avail for one instant to shut out from the hearth-fires of the universe even the lowliest of those who have, through countless ages, attained to consciousness and the desire of its perpetuation here or hereafter. They may have been rude and stupid, scarcely differentiated from the animals they fought. But it is not for us to play the Pharisee with regard to their spirits. "Was your taste," asks Professor James, "consulted in the peopling of this globe? How then should it be consulted as to the peopling of the vast City of God? Let us put our hand over our mouth, like Job, and be thankful that in our personal littleness we ourselves are here at all. The Deity that suffers us, we may be sure, can suffer many another queer and wondrous and only half-delightful thing." If we cannot emulate Him in an infinity of yearning affection for the creatures of His hand—the great multitude which no man can number—at least we can aspire to an all-embracing catholic sympathy, a large-hearted charity—terrestrial virtues which will evolve here and hereafter.

THE MAINSPRINGS OF DEMOCRACY.

Now if we are right in our conviction of the deathlessness of personal consciousness—the immortality of the spirit—and if Professor James is also right in his view that each individual soul is precious in the eyes of its Creator, that each constitutes a form of self-expression by Him, and that each has an appetite for its own continuance, with a yearning, be it obscure or be it palpable, for its own development—then *psychic research and Spiritualism leap at once to the premier place among the social sciences*. They are the mainstays, the foundations of democracy, the justification of social reconstruction. For on all that they claim to demonstrate they put forward the most peremptory and unanswerable of all arguments for social reconstruction—to wit, the necessity of creating the most favourable environment in which the individual spirit may fulfil the demands of its nature and evolve towards a higher life. They have a message for the humblest souls. They are the most democratic of all sciences. They can render a reason where all the other sciences are dumb. For as soon as the survival of personal consciousness after death is postulated you see how it tacitly underlies all the great problems of reconstruction. Shorter hours and more leisure? What for? To loaf idly at the street corner? No, to utilise the means of better self-expression for the spirit, to give men time to think, time to look in upon their own souls, time to bestow upon the welfare of the souls of others! Higher education? What for? Merely to breed a race of pedants and bookworms? No, but in the first place to get rid of a state of affairs in which the triumphs and enjoyments of the intellect are the exclusive property of an aristocratic and academic coterie, so that all may have the opportunity of walking the breezy heights of intellectual attainment, where the spirit is meliorated and invigorated by contact with the eternal truths. In the second, an increase in the capacity of the individual to receive the Divine ray. Real wages paid in life instead of nominal wages in money? What for? So that we may all be lovers of luxury and live in its debilitating atmosphere? No, but so that the spirit, looking out through earthly eyes upon the restful and the beautiful, instead of upon the tiresome and the tawdry, may the more easily trim her wings for ultimate flight to a higher plane of existence.

SPIRITUALISM IN NORTH WALES.—Spiritualism has secured a fearless advocate in the person of Miss Moye, who has been giving services at the old Salvation Army hall at Hiral, Bangor, North Wales. On Sunday, the 17th inst., a large audience listened attentively when Miss Moye gave an address which was highly appreciated; followed by clairvoyant descriptions, which were immediately recognised. The chair was taken by Mr. R. Gwynedd Evans, of Pwllheli. Miss Moye, 27, Tabernacle-street, Bangor, will be glad of the help of friends who may be in or near Bangor at any time.—R. G. E.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

I.—By the REV. CHARLES L. TWEEDALE, Vicar of Weston, Yorks.
(Author of "Present Day Spirit Phenomena and the Churches," "Man's Survival After Death," &c., &c.)

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920.

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."



THE REV. C. L. TWEEDALE,
Vicar of Weston, Yorks.

It may safely be asserted that at no time in the world's history has there been so much interest shown in the subject of man's immortality, and the existence of the spirit world, as now. Science has at last definitely crossed the line between mortal body and spirit and a new realm of investigation has been discovered. Men are looking into the beyond with quite pathetic eagerness for evidences of "That city which hath foundations, whose maker and builder is God." Science is rapidly becoming the handmaid of religious belief, and men are realising that the eternal verities, which hitherto have seemed to gleam out fitfully from the regions of Myth and Romance, are realities which form a definite part of the phenomena of the Universe, and they are thanking God for it.

This interest, this eager questioning, is resultant on the knowledge gained by careful and continuous observation of the varied manifestations from the spirit world, which have taken place in the last two generations, and a careful comparison of these with those anciently recorded. While the world at large has thus been filled with an eager awakening interest, the Church, which claims to be the custodian of religious and spiritual truth, has, strange to say, until quite recently, turned a deaf ear to all modern evidences bearing upon the reality of that spiritual world to which it is the main object of her existence to testify, and even now is only just showing faint signs that she realises how important this matter is becoming for her. As the result of much steady investigation and testimony in the past, at last the facts of spirit manifestation are becoming so widely known that the Church has been compelled to turn her attention to the subject. A recent sign of the times was the discussion of psychic phenomena at the Lambeth Conference, and the placing, by the secretary, of my brochure on "Present Day Spirit Phenomena and the Churches," in the hands of all the Bishops present, with the Archbishop's consent. Another significant sign of the times is the choice of Sir William Barrett to address the Church Congress on psychical subjects.

The Church is beginning to realise that she must either move with the times or suffer a more or less complete loss of authority and influence.

It is known that the brochure distributed to the Bishops had a considerable effect in modifying the hostile attitude hitherto taken up by the representatives of the Church towards all modern evidences for the objective reality of spiritual manifestations, but how great this still is, and how great is the Church's need of knowledge and experience in these matters, will be apparent from a brief examination of some of the resolutions of the Conference touching these things. The Conference, while admitting the existence of phenomena hitherto practically denied by the modern Church, says that these modern psychic manifestations are not to be received by Church or people until psychologists (Psychology must be carefully distinguished from Psychical Research) have declared them to be genuine. It naturally follows from this pronouncement that the Church must immediately reject and hold as suspect all the similar psychic happenings narrated in the Old and New Testaments, and consequently reject Christianity itself, until psychologists have sat in judgment upon them and pronounced them to be genuine objective experiences. Is the Church prepared to do this? When did the Church ask psychologists and doctors to decide on the genuineness, or

otherwise, of New Testament manifestations, or accept Christianity on their decisions? Again, the Conference rejects modern spirit communication and recourse to seers or psychics, because the seer or psychic "subordinates the will and the intelligence to unknown forces and personalities and abdicates self-control." This fatuous pronouncement at once condemns the Christ, the Prophets, and the apostles, and cuts the ground completely from under the Church's feet; for obviously the same charge applies equally to the seers and psychics of Old and New Testament times, and condemns not only them, but all who sought unto them and accepted their revealed, "supernatural" or other world guidance. The Conference would have done well to remember the pit from which the Church was dugged and the rock from which she was hewn.

How futile for the Conference to say that "Many distracted souls turn to Spiritualism for help, not realising that the Church has abundant treasures to bring comfort and solace."

Hundreds of "distracted souls" (many of them known to me personally) have gone to the representatives of the Church lately and the Church has been totally unable to give them either help or consolation.

The weakness of the Church to-day lies in the fact that although it preaches and professes to believe in the spirit world, and man's survival of bodily death, it is totally unable to give any seeker an atom of present-day objective proof of either one or the other.

Professing a belief in the "Communion of Saints," it knows nothing of the real Communion of Saints. In vain does the Church profess interest in the departed, and sympathy with the bereaved, while she deliberately bangs the door on this real and objective psychic communion and deprives the bereaved of the unspeakable consolation which it brings.

The "arguments" put forward by certain Church dignitaries and lecturers who are at present vainly endeavouring to stay the spread of a knowledge and understanding of psychic evidences, to the effect that modern psychic manifestations are the result of telepathy between the incarnate, of hallucinations, of the tricks of "deceiving devils," or that they cause insanity, apply with equal force to the psychic manifestations of the Old and New Testaments, and to Christianity; and the fatuity of those who urge these "arguments" and fail to see that they are utterly destructive of the Church's position and claims, is almost beyond belief. Psychic phenomena form the mechanism of, and the channels for, the Communion of Saints, and for all revelation and revealed religion. No system of religion based on revelation can ignore them and continue to live. For lack of them the modern Church is totally unable under her present régime to give any present-day objective proof to the enquirer or to the bereaved, either of that Spirit world of which she constantly talks or of that resurrection from the dead on which she bases her hopes.

One cannot well have less than nothing. The resolutions of the Lambeth Conference and the general attitude of the leaders of the Anglican Church (and incidentally of other Christian Churches) have landed them into an impasse from which there is no escape, save by retraction of the statements made, and a candid acknowledgment of error. The sooner this is done the better for all concerned.

The time is not far distant, nay, for many it has now arrived, when men will be as sure, by sight and demonstration, of the other life as they are of this. The curtain between the two worlds is being rent in twain once more, and this time finally and effectually. Christ is coming closer to us. The Old and New Testaments are being read in a clearer and fuller light, and truths hitherto dimly and imperfectly seen are pouring comfort and consolation into our hearts. The day is close at hand—for many it has indeed come—when death will no longer be feared, but positively welcomed. When the Christ truths take their rightful place in our minds we shall shoulder the difficulties and trials of this life like one who sturdily bears the burden because he is on his way home, and we shall do our duty with the willingness and devotion of those who know that diligent application to the task prepares for a noble career, and who realise that the "light affliction" of this life, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

* This pamphlet was distributed to all the Bishops at the Lambeth Conference by direction of the Archbishop of Canterbury.

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Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

"LIGHT" AND ITS MESSAGE.

LIGHT appears this week in an enlarged form, with an illustrated cover, and at an increased price but a price that is still cheap for such a journal. All the changes were in a way inevitable. We have had to meet a world-wide desire for the message of Spiritualism, and although we can only go a little way, we are going on as far as we can. We are pulled in two directions: forward by the great need for a journal that shall put our case clearly and sensibly in its large issues as a matter of world-importance, backward by the tribulations of the time with its high prices and general scarcity of means.

We are taking a bold step—but a step in the right direction—in answering the call for larger service in such conditions. But to have held back would have been to disobey the law of growth, over which we have a certain power. That is to say, we can remain small by stunting and pruning—but it is only a temporary choice. "When the law of life bids you go forward," said a Scots moralist, "and you take no heed, you are eventually kicked forward."

We have moved, then, and taken our fate into our hands, trusting that the way will open as we go, and that the support which is needed on the material side of things will be forthcoming.

During the darkest days of the war when paper was at famine prices, and it was difficult to keep any struggling enterprise afloat, we had to reduce our pages to the minimum. But we held on tenaciously all through to our old price that LIGHT might not be put beyond the reach of any of its readers. That position has now become impossible. Most things are dearer now than at any time during the war. But as many readers have assured us, LIGHT is well worth the doubled price; indeed, some would have had us make the rise years ago, and still others have urged that it should be sixpence.

The conductors of LIGHT, that is to say, the Council of the London Spiritualist Alliance, have taken a larger responsibility, but they feel that the responsibility will be gladly shared with them. For it is the cherished purpose and life-work of many of our friends on both sides of the veil that the meaning and message of Spiritualism shall be proclaimed in the wisest, widest and worthiest way, and we are assured that they will strengthen the hands of those who have done the work of enlarging the journal and seeing that it shall make an appeal to the public at large. We do not ask that any special help in money and service given us shall be indefinitely prolonged. We are assured that when we are fairly on our feet we shall be able to run alone. In its present position LIGHT is unique in the journalism of the time.

Our message to the world may take a multitude of forms—an addition to scientific knowledge, an aid to social progress, a consolation to the bereaved and to the struggler under the weary weight of all "this unintelligible world." For the time we are very much concerned with one particular aspect, which, in a way, includes all the rest. Here it is:—

Life continues beyond the grave by virtue of a natural law. It is not a matter of miracle or caprice, but a fact in Nature as real as sun and moon, as unalterable as gravitation or the ebb and flow of the tides. We are born to die. We die to be born again into another world as natural as this.

A thousand additions may be made to the message—some of them probably romantic and speculative—but the central fact remains.

It is a new "vision of the world." It is a matter of the most vital importance to humanity. We want it to be told abroad to aid in making the world a better and happier place, and in preparing its pilgrims for the things that await them when they come to the dark river which all will cross sooner or later.

Those who are with us will help us—a great company on both sides of life. So we go forward. We fore-shadowed many times during the past few years the great changes that are now upon us. We were never in the clouds about it. We saw that human destiny is partly in human hands, to advance or to retard. We knew it was a matter of material means as well as of ideals and aspirations. We asked for money as well as good wishes. We do not want to be "held up" or "thrown back." Let us all be in the van of the present movement, and let who will lag in the rear. We want all our readers to be light-bearers, and we want to see Spiritualism established as a great fellowship—a fraternity of spirits carnate and discarnate. That is coming, and many more great things are on the road with it.

UNSCIENTIFIC SCIENTISTS.

Some misapprehension seems to be current as to the position of men of science with reference to our subject. A physicist, a physiologist, or a man of science generally, is entitled to speak with the authority of experience on his speciality, but on that only.

A mind trained in scientific research is pre-eminently qualified to study psychic phenomena and to form conclusions, but when Spiritualists refer to authorities such as Dr. A. R. Wallace, Sir Wm. Crookes, Sir Oliver Lodge, Professor Hyslop and others they are referring to these not *quâ* men of science, but as men of science who have studied the subject. We offer these observations by way of comment on the following letter from Mr. J. Stoddart (Falkirk), who writes:—

On November 28th, 1914, Mr. E. Kay Robinson wrote to the "Times": "Scientific men rightly refuse to listen to arguments in support of the belief that individuals survive separately after death"; and in LIGHT recently Dr. Woolley is reported as saying, regarding "motor automatism," that "As a scientist he must assume that the subconscious mind was entirely responsible for all the phenomena produced." Is it scientific to "refuse to listen" to arguments in favour of any hypothesis, and why the "must" in Dr. Woolley's case? Are these scientists dominated by the unscientific idea that a hypothesis that admits "spirit" action is unscientific? Dr. A. R. Wallace has written: "I have never been able to see why any one hypothesis should be less scientific than another except in so far as the one explains the whole of the facts, and the other explains only part of them. Tested by that criterion the 'spirit' theory of these phenomena would be the most scientific. The theory of subconscious activity as the explanation of all these phenomena is an unsupported assumption, and cannot be reconciled with one of the 'facts' involved, namely, the persistent claim of the controlling intelligence to be a separate entity."

PSYCHIC PHOTOGRAPHY: "FAKE" METHODS.

Mr. J. Arthur Hill writes:—

In LIGHT of September 4th I described experiments of mine which suggested that the quinine sulphate method of faking spirit photographs is a myth. I drew designs in quinine sulphate solution on various materials which I then photographed, but no trace of the design appeared on the plate. In LIGHT of September 11th Mr. Barlow contended that Mr. McCabe is right and that I am wrong; that a quinine sulphate design is photographable, though invisible, if citric acid is used in the solution, to increase solubility and fluorescence. He does not say that he has done it or seen it done. I have now done it according to his formula, and still no design appears on the plate.

My conclusion, therefore, is that though certain curious but well-known optical effects are produced by rays passing through an actual solution of quinine sulphate, a design drawn in such solution and allowed to dry is not photographable. Accordingly I do not believe that "spirit photographs" can be imitated in this way, though, of course, there are many other ways.

SORROW not that there is sorrow in the world, for without sorrow how could the sweet ministries of love bring to us the dearest delights of life!—"THE MESSAGE OF MARY."

FROM THE LIGHTHOUSE WINDOW.

Amongst the messages of congratulation on the increase in the size and circulation of *Light* is one from Sir Oliver Lodge, who writes, "Success to your venture."

Elsewhere in this issue we give a report of four papers on Spiritualism read at the Church Congress at Southend last week. The following particulars respecting the authors of the papers are given in the Guide to the Congress. The Rev. Harold Anson, M.A., is chairman of the Guild of Health, and was previously Rector of Birch-in-Rusholme, Manchester; the Rev. M. A. Bayfield, M.A., is a member of the Council of the Society for Psychical Research, and Rector of Hertingfordbury, Hertford. Miss Lily Dougall is a well-known novelist and also a writer on religious questions. Sir William Barrett, F.R.S., is too well-known to our readers to need a description of his distinguished career.

The "Daily Mail" last week devoted considerable space to the heralding of the new series of the Vale Owen scripts now appearing in the "Weekly Dispatch."

The "Daily Mail" states that "Requests for lectures have been insistent since the messages first appeared. Mr. Vale Owen himself, in view of his duties to his parish, has felt obliged to decline all invitations to appear on public platforms, but we understand that preparations are being made to meet at least part of the public demand by a supply of lecturers from among those who have made a special study of the script."

Sir Arthur Conan Doyle has made a trenchant reply to Mr. Joseph McCabe's pamphlet, "Is Spiritualism based on Fraud?" It is contained in a little book entitled "Spiritualism and Rationalism" (Hodder and Stoughton, 1/- net), and exposes the errors of Mr. McCabe in the most incisive fashion, but entirely without animus. We have rarely met with a more scathing exposure of the fallacies of a critic of Spiritualism; page after page Mr. McCabe's arguments are taken up, examined, and shown to be worthless as emanating from one who is not only ill-equipped to understand the subject, but who is so strongly prejudiced that he refuses to see the most obvious facts telling against his position.

Our Special Representative at the Church Congress at Southend last week observed with interest the acclamation that greeted a statement of Sir William Barrett's which he uttered with emphasis. He said: "I agree that survival after death has been experimentally proved in certain cases without a shadow of doubt." Another burst of applause greeted Sir William's remark, "There are, I believe, more lunatics from religion in our asylums than from Spiritualism." One could have supposed himself at a meeting of convinced Spiritualists.

But it was evident a little later that the believers in the big assemblage were not going to have things all their own way. There was a rousing burst of applause when the Rev. A. V. Magee, denouncing séances, exclaimed in ringing tones, "Our loved ones are moving forward and upward, and I say that you are doing the worst service of your life if you try to bring them back." No doubt Mr. Magee honestly believed what he said, but on his own confession, he knows little about Spiritualism. This fact, however, does not prevent him from dogmatizing on the subject.

Recently we hazarded the light-hearted suggestion that a team of life-long Spiritualists would doubtless be very willing to engage in athletic contest with a body of the clergy of corresponding age, as a means of demonstrating their normal physical stamina. In this connection we may mention that within the past few days, as reported in the Press, we have had an instance of the alertness of mind of one who is a very prominent Spiritualist. Dr. Ellis T. Powell, while boarding a bus in the City, felt a wallet abstracted from his hip pocket. He promptly grappled with the supposed thief, who was afterwards arrested.

Mr. H. Edwin Good (109, Pulborough-road, Southfields) writes calling attention to the splendid healing work being carried on by Mr. and Mrs. Lewis, of Norbiton, at the Wimbledon Spiritual Mission, and at their own home. Mr. Good says, "To enumerate the disorders alleviated and nearly always cured by these two highly gifted ones would be to catalogue all the ills that flesh is heir to, at any rate in this country. Year in and year out, Mr. and Mrs. Lewis carry on their healing without fee or reward, to the detriment often of their business, which is their only means of livelihood. For the thoughtless call in the daytime, and the shop door is bolted and the patient attended to rather than turn a case away. Sometimes as many as eighteen or twenty cases are seen in business hours, and what monetary loss this involves may be imagined, as no staff is kept in the shop. No case that can be done any good for is ever

turned away, and how these devoted workers for the public good find the physical strength to stand the enormous drain on their magnetic and nervous resources is a mystery to their many friends and admirers. No questions are ever asked as to the would-be patient's beliefs, creed, or status; proffered rewards are refused, and if sent are returned."

A. L., a lady reader, informs us that the Prayer for the Dead, to which reference has been made in these columns several times of late, is contained in a book, "Our Comradeship with the Blessed Dead," by the Bishop of Kensington (Longman's). She adds that she found it especially comforting to one who, like herself, has lost a son in the late war.

Signs are everywhere manifest of the tremendous public interest in the spiritual movement which may, in the hands of Providence, be used to moderate the harshness and stem the excesses of the great industrial revolt with which the world is now threatened.

It was recently observed to us that patience is necessary in demonstrating the reality of spiritual existence inasmuch as the British mind is not readily receptive of a new idea. In order to plumb the unconscious satire of this remark, it is only necessary to reflect that the "new idea" has long been part and parcel of the Christian tradition.

We learn that Mrs. Cannock is starting a series of classes for first aid in healing.

Mr. J. G. Macfarlane, Hon. Secretary of the Southern Counties District Union (Portsmouth), sends us a needed protest against inferior forms of platform mediumship, and their ready endorsement by uncritical and credulous people. "Guesswork and inference," he remarks, "do much harm," and he alludes especially to a "mission" recently conducted in the district. Those of our readers who follow the public presentations of our subject through mediums or supposed mediums should be vigilant in these matters, and refuse to countenance anything but the genuine and the best.

The "Morning Post," in the course of a leading article on the Church Congress, headed "The Church and Psychic Research," says, "Whether or not the hypothesis that disincarnate intelligences can and do communicate with incarnate minds is proved we do not attempt to decide." After declaring that broadly speaking the Church has always taught the doctrine of immortality, the article continues, "But the Spiritualist goes much further in asserting that communication between the dead and the living has been established, and upon that assumption erecting a new religion outside the Church. It is that claim which it is the right and the duty of the Church strictly to examine." The Bishops at the Lambeth Conference have already done this.

The "Daily Telegraph" also devotes a leading article to "Church and Spiritualism," in which it expresses the fear that "Those who look for some definite leading on the part of ecclesiastical authorities in reference to the phenomena of Spiritualism may be disappointed with the discussion which took place on this subject at the Church Congress." It adds, as a reason for this, that "It is obvious that the same differences of opinion which divide ordinary people exist also in Church circles." This is another way of saying that our beliefs are being accepted by many within the Church. This fact was fairly clear from the reading of a paper at the Congress on the subject of "Psychic Science as an Ally of Christianity" by a clergyman of the Church of England.

Mr. E. J. Thompson, vice-president of the Glasgow Association, was entertained in Glasgow last week by the members of the Association prior to his departure for Vancouver. Mr. Stewart presented Mr. Thompson with a travelling rug and Mrs. Thompson with a handbag. Mr. Peter Galloway and Mr. Horace Leaf spoke of the good services rendered to the cause by Mr. and Mrs. Thompson, who carried with them the good wishes of Glasgow Spiritualists.

A correspondent, M. Baker, writes from Bosham, Sussex, commenting on the account of the physical séance with the Thomas Brothers which appeared in our last issue. Our correspondent asks, "To what end tend these displays? Do they enlighten our path and lead us upwards? Are they the spiritual intercourse with those passed over?" We can echo the writer's own words, and say, "surely not," but that they have a place in the scheme of things we do not doubt. The pursuit of such phenomena is to be deplored if they are made an end instead of a means.

On glancing through the Sunday papers on Sunday last, we were amazed to find that not a single one of them contained any comment or discussion on the Church Congress. We wonder when the Sunday papers will wake to the fact that Sunday is the one day on which such matters can suitably and profitably be discussed.

SPIRITUALISM AT THE CHURCH CONGRESS.

PAPERS BY SIR WILLIAM BARRETT AND OTHERS.

Comments by the Bishop of Chelmsford.

(By our Special Representative.)

The Church Congress, which met at Southend last week, devoted Wednesday afternoon to hearing and discussing four papers* on Spiritualism. There was a very large attendance, and the utmost interest was displayed. The Bishop of Chelmsford presided.

Mr. Stainton Moses, in 1881, published in pamphlet form the discussion on Spiritualism at the Church Congress held in that year at Newcastle-on-Tyne, and in his accompanying remarks wrote, "It is well that a serious attempt on the part of the clergy of the Established Church to estimate one of the great Spiritual movements of the day should have a wide recognition. Spiritualists will not agree with all, or even with much of what was said, but they will agree, I think, in acknowledging that the claims of Spiritualism to serious notice were recognised." So we may say to-day, with the addition that at the present Church Congress there was manifested a broader and, on the whole, a more intelligent approach to the subject. Indeed, it may be said that the papers read kept to a high plane. It was only in the brief discussion that followed that a different and less satisfactory element of thought was introduced, and Mr. Magee mounted his favourite hobby-horse. A feature of the proceedings was the evidence that there were many among the great audience who were heartily in accord with the central claim of Spiritualism. For instance, a burst of applause followed Sir William Barrett's statement that "Survival after death has been experimentally proved, in certain cases, without a shadow of doubt." In the subsequent interval for tea, before the evening session of the Congress, there were many interesting discussions about personal psychic experiences, and from what was said one gained the impression that there must be a number of psychically-sensitive people among the clergy.

We give the following extracts from the papers read:—

REV. HAROLD ANSON.

MR. ANSON said he believed that a very large proportion of the supranormal messages and scripts and visions could be satisfactorily accounted for by telepathy and unconscious hypnosis. "But I must own," he continued, "that, to my own mind, there remains a small residuum which cannot be so accounted for, unless we are to assume that all minds have potential access to all knowledge, present, past and future, and that appears to me, at our present level of knowledge, to be a far greater assumption than we have any right to make, and far harder to accept as probable than any spiritistic hypothesis." He asked his audience to reflect that they, as Christians, ought not to have any *a priori* reluctance to accept as a provisional hypothesis the possibility of communication. He said, "We believe that, at least in one instance, One who passed through death was able to make His presence felt and known to those on this side for a short time after His death, and we believe that His life is meant to be typical of our own, or (as Pascal put it) 'It is one of the great principles of Christianity, that all which has happened to Jesus Christ must happen in the soul of every Christian.'"

SIR WILLIAM BARRETT.

SIR WILLIAM BARRETT, who was received with applause, prefaced his paper by contrasting the present occasion with his experiences forty-six years ago, at the British Association held in Glasgow, when he read a paper on "Thought Transference," and asked that a committee should be appointed to investigate the subject. Not a single newspaper in the Kingdom quoted his remarks, except the "Spectator," and he was howled down both by scientific and ecclesiastical authorities. Now the times had changed.

Proceeding, Sir William said that whatever opinion we might hold as to the legitimacy of Spiritualism from a Christian point of view, and whatever might be the intelligence behind these phenomena, few would dispute that serious scientific investigation of the subject was eminently desirable. "Spiritualism," he added, "is not a religion, nor is it a new revelation; but in the case of many known to me personally, it has been a profound solace to them when in the agony of bereavement they have lost faith in God and

in a future life. After many years' critical investigation, in full light and with unpaid mediums, I am absolutely convinced that super-normal physical phenomena do really occur. This conclusion was reached, as we all know, by Sir W. Crookes with his unrivalled experimental skill, and he has recorded the amazing occurrences that he witnessed in full light. These phenomena display all the characteristics of an invisible human personality, and their existence is, of course, fatal to any purely subjective theory of spiritism. Their only object and value appears to be to convince us that unseen intelligences surround us, and can make their presence known under suitable conditions."

"The conclusion is obvious that when the results of psychical research are further established and generally accepted, as doubtless they will be in course of time, the materialistic philosophy and mechanistic view of life will have received a fatal blow. The soul and the spiritual world, which had gone out of fashion and been ignored by science, will resume their high position, and become a dominant matter of serious thought. The prayer of faith will no longer find an adequate explanation in the subjective response it evokes. If telepathy be indisputable and our creaturely minds can silently impress other minds, the Infinite and indwelling Spirit can thus reveal itself in all ages to responsive human hearts. Confronted with the demonstration of amazing super-normal phenomena existing to-day, the miracles of the New Testament will cease to be regarded by sceptics as the fables of a credulous age. Nor can vociferous Sadducees scoff at the resurrection of our Lord, when experimental proof accumulates of survival after bodily death."

THE REV. M. A. BAYFIELD.

MR. BAYFIELD said that many of the clergy regarded psychic science with suspicion, and some with positive antagonism and alarm. Under its popular name, "Spiritualism," it had even been denounced as anti-Christian. He would endeavour to show that this branch of study was altogether an ally of our faith. Everyone was a Spiritualist who was not a materialist, and Christianity itself was essentially a spiritualistic religion.

Mr. Bayfield held that the apostles of Christianity should recognise psychic science as a valuable ally, and proceeded: "If we have received messages, of whatever kind, from those who have passed away we must infer that they are still alive, and that they retain their memories and have some knowledge at least of what is going on in the world they have left. Much, indeed, that those who sit with mediums or write automatic script regard as evidence that they are in communication with the dead affords no sure proof that this is so. We have good reason to believe that you yourself may be imparting all this knowledge to the medium by unconscious telepathy."

"We are on sure ground when the medium gives us some fact about the dead which it is certain was unknown both to medium and sitter, and is afterwards verified; or when an automatic writer produces something which was demonstrably outside the range of his knowledge, is perhaps unintelligible to him when written, could not have been derived telepathically from the living, and at the same time embodies ascertainable fact. One can imagine no source of such information except the deceased who is ostensibly communicating."

The speaker referred to another service which the discoveries of psychic science had rendered to Christianity. "Many honest seekers after truth" (he said) "stumble at the miraculous element in the Gospel. They say that miracles are contrary to modern experience, and that the evidence for those alleged to have taken place in former days is unconvincing. They declare that they find the universe to be governed by invariable laws, and they argue (I do not say, soundly, but at least by syllogisms satisfactory to themselves) that a miracle, being by hypothesis a violation of law, is *ipso facto* a thing incredible. Psychic science replies on our behalf, that by the employment of spiritual forces it is daily performing cures and doing other things which at one time would have been accounted miraculous, but are now seen to be within the domain of law."

THE BISHOP OF CHELMSFORD.

After a brief discussion in which the Rev. T. L. Lomax and the Rev. A. V. Magee spoke of the dangers of evil spirits, the President of the Congress, the Bishop of Chelmsford, made a few concluding remarks. He reminded his hearers that the investigation of Spiritualism was not a thing antagonistic to Christianity. The subject might be looked at from several points of view. He was not going to approach it from the attitude of danger. At the same time there was a danger in Spiritualism from the fact that with the rank and file it had become their whole religion, and thus it had got out of focus and perspective altogether. They were Spiritualists, and nothing else. Again, they were told that they had evidence regarding continuity after death. Christians, however, did not want any more evidence. To them now was Christ risen from the dead and become the first fruits of them that slept. Again, they did not want further testimony of the spiritual world. There was not a single chapter in the Bible that did not speak to them about an invisible spiritual world. The Bishop concluded: "If Spiritualism does not lead to Christ, to Calvary, I have no time for it. The centre of our creed is Christ. Does Spiritualism lead us there?"

* "Spiritualism: Its Relation to Telepathy," by the Rev. HAROLD ANSON.

* "Spiritualism: Its Teachings and Its Warnings," by SIR WILLIAM BARRETT, F.R.S.

* "Psychic Science an Ally of Christianity," by the Rev. M. A. BAYFIELD.

* "The Things of Sense and Spiritual Communion," by MISS LILY DOUGALL.

TESTS FROM "THE TIMES":

AN EXPERIMENT BY LADY GLENCONNER.

[These tests are conducted with Mrs. Osborne Leonard as medium, as shown in previous articles on the subject. "Feda," the control, acting for other communicators, furnishes the information and directions.]

DIRECTIONS.

"Now, in 'The Times' of to-morrow, on the front page, in the second column about half-way down, you will find Stephen's name."

RESULT.

In the second column of "The Times," of October 12th, half-way down the page was the name Stefano.

DIRECTIONS.

"Now, close to it is a name suggesting a place that Bim* knew very well, and liked tremendously when he was on the earth plane."

RESULT.

An inch lower than this name Stefano, we found the name Freda, which was the name of a friend who used to ask Bim to Bournemouth (Fontmel Priory). When a child he loved this place so much that he called it "The House of Wish."

DIRECTIONS.

"Now, in the first column, near the top, are the names of two people, names in the family, both of whom have passed on and are with Bim on the Other Side. One has often been mentioned in sittings."

RESULT.

In the first column, near the top, the two names Harold and Pamela occur. Both are names in the family, both people having these names are on the Other Side, and one of them (Pamela) has been mentioned often during Bim's sittings.

DIRECTIONS.

"Now, in the third column, he thinks within two inches of the top (of the paper?) are words that may form a message for Bim, a message that he says 'he would have liked to have said to you on the 22nd'; and don't forget, he says it's only a few words, because some other words close to it would spoil it." (The 22nd September, 1916, was the date of Bim's passing on.)

RESULT.

In the third column, within two inches of the top—of the paper—are the words: "My love always."

The words immediately preceding it are, "make a point of seeing T's fiancée; to your advantage to do so," thus entirely endorsing the warning that "other words close to his message would spoil it"—"only a few words: My love always."

DIRECTIONS.

"Going back to the first column, there is the Lord's name, near the bottom of the first column, and the name of a close relation of his who has passed over. Both names are close together, within half an inch."

(N.B.—"Feda" always alludes to Bim's father, Lord Glenconner, as "the Lord.")

RESULT.

In the first column, towards the bottom, the name Edward appears, but the name of the "close relation," said to be near this name, we cannot find.

Thus in a newspaper test with six points of contact, five have been traced.

PAMELA GLENCONNER.

* Just before going to press we learn from Lady Glenconner that the sixth instance has since been verified, so that the test is complete.—Ed.

THE LATE DR. W. J. CRAWFORD.

FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY.

In addition to the sums already acknowledged, the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

	£	s.	d.
Amount already acknowledged	237	15	6
Mrs. Elizabeth Talbot	10	10	0
Mrs. William Stuart	2	2	0
Mrs. Cadell	2	2	0
A Sympathiser	1	0	0
	£253	9	6

* A family name for Lady Glenconner's son, the Hon. Edward Tennant.

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By Baron Von SCHRENCK-NOTZING.

Translated by E. E. FOURNIER D'ALBE, D.Sc. With 225 Large Photographic Illustrations. Impl.

8vo. (10½ in. by 7 in.). 35s. net.

This monumental work, giving the fullest details of these experiments and their amazing results, is at length on the market, both here and in the U.S. It is without doubt the most important monograph in Psychical Research that has hitherto been published, confirming Dr. CRAWFORD's experiments in Belfast, on which an illustrated article by him is published in the October number of the "P.R.Q."

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An admirable exposition of the whole subject, its facts being drawn exclusively from the *Proceedings* and *Journal* of the "S.P.R."

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By Professor JOHN HOWLEY (University College, Galway). 10s. 6d. net. [Next week.

In Search of the Soul and the Mechanism of Human Thought, Emotion and Conduct.

By BERNARD HOLLANDER, M.D. 2 vols. Royal 8vo. 42s. net. [In October.

TWO BOOKS OF INTENSE INTEREST TO-DAY.

(1) The Adept of Galilee. A Story and an Argument. 442 pp. 9s. net.

It is in two Parts. (1) *The Argument* is an exposition of the Science of Yoga, showing that Yoga was, and is, to be found all the world over, and that the acceptance of Jesus the Christ as a Master in this science explains the "miracles" attributed to Him and the deep spiritual wisdom He exhibited. (2) *The Story* is a narrative of the Life of Christ, depicting Jesus not as the "Man of Sorrows," but as one who had acquired that Bliss-Consciousness which is the goal and reward of Adeptship. The work is deeply reverent in tone, and absorbingly interesting.

(2) A SECOND EDITION has at once been called for of The Initiate. 7s. 6d. net.

The extraordinary interest that is being shown in this book is not surprising. It is by a very well-known Englishman, who prefers to remain anonymous, and presents the veiled history of an Adept who worked in England until a few years ago, but hid his identity for the convincing reasons stated in the book, the writer being one of his disciples. *The Athenaeum* says that "Whatever may be the source of his inspiration, its effect has undoubtedly been to make for the writer's happiness, and promises many a reader's also. The deeper aspects are dealt with in the latter half of the volume, and the result is stimulating."

The Psychic Research Quarterly. No. 2

just published, contains an article by DR. W. J. CRAWFORD, written just before his death, on "The Psychic Structures at the Goligher Circle," illustrated by 8 photos taken by him; an important article by MR. KENNETH RICHMOND, on "The Powers of the Unconscious"; and many other papers. 3/6 net (post free, 4s.).

SANITY IN SEX.

By WILLIAM J. FIELDING.

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The Alliance has been doing this class of work conscientiously, honestly, and without special favour to any sect or creed during the long years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help and insight that the Alliance has afforded them into matters of a spiritual and psychical character.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact people in

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Such a Society as The London Spiritualist Alliance is essential to every man and woman of to-day who has even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" and further, "What can we learn from those who have passed on which will help us to better ourselves here?"

Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership with the Alliance, and it

behoves everyone who reads this to communicate, at the earliest possible moment, with the Secretary of this Society, who will be happy to let them have fuller particulars. A member's subscription is the very nominal one of one guinea per annum, which admits the member to all meetings, lectures, and the use of the library for the purpose of inquiry and research.

All communications to be addressed to the Secretary, London Spiritualist Alliance, Ltd., 6, Queen Square, Southampton Row, London, W.C. 1.

PROGRAMME FOR NOVEMBER.

- TUESDAY, 2nd, at 3 p.m.—**Clairvoyant Descriptions** by Miss Violet Ortoer.
THURSDAY, 4th, at 7.30 p.m.—Lantern Lecture by Mr. F. Bligh Bond, "The Discoveries at Glastonbury."
FRIDAY, 5th, at 3 p.m.—Conversational Gathering. At 4 p.m., Address by Mrs. M. H. Wallis.
TUESDAY, 9th, at 3 p.m.—**Clairvoyant Descriptions** by Mr. A. Vout Peters.
THURSDAY, 11th, at 6.30 p.m.—Devotional Meeting. At 7.30 p.m., Lecture by Dr. W. J. Vanstone.
FRIDAY, 12th, at 3 p.m.—Conversational Gathering. At 4 p.m., "Talks with a Spirit Control." Medium, Mrs. M. H. Wallis.
TUESDAY, 16th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Wesley Adams.
THURSDAY, 18th, at 7.30 p.m.—Lecture by Dr. Abraham Wallace, "My First Visit to America—Some Psychic Experiences."
FRIDAY, 19th, at 3 p.m.—Conversational Gathering. At 4 p.m., Address by Mrs. M. H. Wallis.
TUESDAY, 23rd, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Brittain.
THURSDAY, 25th, at 6.30 p.m.—Devotional Meeting. At 7.30 p.m., Lecture by Dr. W. J. Vanstone.
FRIDAY, 26th, at 3 p.m.—Conversational Gathering. At 4 p.m., "Talks with a Spirit Control." Medium, Mrs. M. H. Wallis.
TUESDAY, 30th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Marriott.

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Now all for me is dark, and lone, and dreary,
Vain is the song of joyful bird to cheer,
Sadly I walk with heavy heart awary,
Sighing for thee, O love canst thou not hear?

Fair, ever fair, O love of love undying,
Out of the hallowed past thy face appears,
Happy in dreams, when on my pillow lying,
I hear thy sweet voice, and vanish all my fears;
Nay, not in dreams alone I feel thee near me,
Oft when I wander at eve thro' the dale,
Softly you come with words of hope to cheer me,
That we shall meet, dear love, beyond the veil.

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name of the society) and 8d. for every additional line.

All Notices must reach us in future not later than the first post on
Monday morning, and each must be accompanied by the exact
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Church of the Spirit, Windsor-road, Denmark Hill, S.E.
—11, Church Service; 6.30, Mr. Ernest Meads.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. P.
Scholey; 6.30, Mr. Tayler Gwinn.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Mary
Gordon.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—
11, Mrs. Sutton; 6.30, Mrs. Beaurepaire.

Peckham.—Lausanne-road.—7, Mrs. Podmore. Thurs-
day, 8.15, Mrs. E. Neville.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7,
Mr. Ella. Wednesday, 7.30, Dr. Vanstone.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.
—11, circle; 3, Lyceum; 7, Mr. R. G. Jones. Nov. 4th,
8, Mr. Abethell.

Holloway.—Grovedale Hall (near Highgate Tube Station).
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